THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For DECEMBER, 1802.

Firmis Judiciis, jamque extra periculum poſitis, ſuaſerim et Antiquos legere, et *Novos*, quibus et ipſis multa Virtus ineſt. QUINCTIL.

ORIGINAL CRITICISM.

Hiſtory of the Britiſh Expedition to Egypt; to which is ſubjoined a Sketch of the preſent State of that Country and its means of defence. Illuſtrated with Maps and a Portrait of Sir Ralph Abercromby. By Robert Thomas Wilſon, Lieutenant Colonel of Cavalry in his Britannic Majeſty's ſervice, and Knight of the Imperial Order of Maria Thereſa. 4to. Pp. 376. 1l. 11s. 6d. Egerton. 1802.

WHENEVER we have had occaſion to advert to the Expedition to Egypt, ſo glorious to Great Britain, and ſo diſgraceful to France, we have expreſſed our ſurprize and concern, that the ſcandalous miſrepreſentations and infamous falſhoods, circulated through the contaminated medium of the French preſs, ſhould be ſuffered to remain without an anſwer from thoſe who were beſt qualified, from perſonal obſervation, knowledge and experience, to correct the one and to confute the other. And we have repeatedly manifeſted our fervent wiſh that ſome Britiſh officer, who ſerved in Egypt, would undertake this highly uſeful and, indeed, neceſſary taſk. It was, therefore, with infinite pleaſure, we heard that an officer, ſo well qualified for the performance of ſuch a taſk, as Sir Robert Wilſon, was actually engaged in it; nor have the expectations which we had formed of his publication, experienced (except in a ſolitary inſtance) the ſmalleſt diſappointment. We have here a faithful narrative of FACTS, ſtated on the higheſt authority, boldly challenging the ſevereſt inveſtigation, and expoſing the falſe ſtatements of Regnier, Denon, and other French writers, ſome of whom were intereſted in diſguiſing the truth, while the reſt were

afraid to diſcloſe it. In ſuch a narrative, it is not elegance of ſtyle, nor accuracy of diction, which either the reader or the critic looks for or expects; but a plain expoſition of FACTS and DOCUMENTS, on which the public may ſecurely reſt their judgment, and to which the hiſtorian may ſafely refer. Such facts (except in the ſolitary inſtance before alluded to) and ſuch documents are exhibited in the volume before us, which contains a maſs of moſt important information. Sir R. Wilſon has never loſt ſight of his own honourable maxim, that "when an officer writes, he ſhould remember that his military character is involved, and that no violence of party can juſtify a wilful perverſion of truth."—It will be highly gratifying to every man who feels as every Engliſhman ought to feel, to learn from ſuch authority the following fact.

"It was impoſſible to travel through a country (unattended by any eſcort, as was frequently the caſe, experiencing the kindeſt attentions of friendſhip from every individual of a people hoſtile by religion, prejudice, and former ill uſage to Europeans) without reflecting with conſiderable gratification on the cauſes which produced theſe acts of hoſpitality in favour of Engliſhmen. There was a vanity juſtly indulged in reflecting, that a Frenchman could never venture to paſs through the ſame diſtricts, even when the French army ruled with unconteſted dominion, unleſs guarded by a force ſufficient to command his ſecurity.

"In the deſerts of Lybia, and throughout Egypt, a Britiſh uniform was equally reſpected with the turban of Mahometaniſm, and the word of an Engliſhman eſteemed ſacred as the Koran."

This is indeed a fair ſubject for congratulation to our countrymen. The difference of treatment was ſuch as the different objects, and motives, and conduct, of the different parties required and deſerved.

The author's reaſons for animadverting, with manly freedom, on the unparalleled enormities of Ali Buonaparté will ſatisfy every man who has not yet licked the duſt from the feet of the French Conſul, or loſt all ſenſe of honeſty and all regard for truth.

"To thoſe who may imagine that my repreſentations of General Buonaparte's conduct in the ſeveral inſtances referred to are imprudent, and improper at this moment to be brought forward, I muſt premiſe, that if they are concerned only for the character of that general, I am happy to afford them an occaſion to be better acquainted with this celebrated man, who, by his good fortune and uninterrupted career of victory (with one exception of Acre, that glorious monument of Britiſh conduct), has dazzled the underſtandings of the maſs of mankind, and prevented the reſults of thoſe enquiries having proper influence, which thoſe, with whom the opinions of the day do not paſs current, have inſtituted on his pretenſions to the admiration of poſterity.

"To thoſe whoſe motives of diſapprobation proceed from a regard for tranquillity, exciting the wiſh that a general amneſty of oblivion might be extended to the paſt, firſt I will ſay, that the diſſemination of this principle would tend to produce more wickedneſs in the world than has ever been

been yet committed; for what is there to intimidate ambition, in full poſſeſſion of power, but the pen of the hiſtorian? What can guarantee mankind from the atrocities of a licentious deſpotiſm, but an aſſurance that the memory of great crimes is perpetuated in the records of hiſtory?

" If the charges are not founded, the man yet lives to exonerate his injured character. If he cannot refute them, then muſt he ſink into his grave loaded with the heavy weight of ſuch offences, and the miſerable preſcience that execration ſhall attach to his memory, inſtead of the fame he coveted. That on his cenotaph poſterity will inſcribe, *ille venena Colcha et quicquid usquam concipitur nefas tractavit.*

" Secondly, I ſhall aſſure them, that they need be under no apprehenſions from any public conſiderations, for I do not impeach Napoleone Buonaparte, firſt Conſul of France, but the general who bore ſuch a Chriſtian name, until he turned Muſſulman, and who was guilty of the crimes alledged, when commanding an army of the republic of France at the time her executive power was committed to a directory of five members, and when in the adminiſtration of her government he had no legal or acknowledged authority.

" I have accuſed that officer who wrote the ſubjoined order againſt the gallant and generous Sir Sydney Smith,* that officer who can have no ſimilarity

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* ' *The General in Chief to the Chief of the Etat Major General.*

' The commander of the Engliſh ſquadron before Acre having had the barbarity to embark on board a veſſel which was infected with the plague the French priſoners made in the two Tartans laden with ammunition, which he took near Caiffa; having been remarked at the head of the barbarians, in the ſortie which took place on the 18th, and the Engliſh flag having been at the ſame time flying over many towers in the place, the barbarous conduct which the beſieged diſplayed in cutting off the heads of two volunteers which were killed, muſt be attributed to the Engliſh commander, a conduct which is very oppoſite to the honours which have been paid to Engliſh officers and ſoldiers found upon the field of battle, and to the attentions which have been ſhewn to wounded and to priſoners.

' The Engliſh being thoſe who defend and proviſion Acre, the horrible conduct of Djezzar, who cauſed to be ſtrangled and thrown into water, with their hands tied behind their backs, more than two hundred Chriſtians, inhabitants of this country, among whom was the ſecretary of a French conſul, muſt be equally attributed to this officer, ſince from circumſtances the Pacha found himſelf entirely dependent upon him.

' This officer having beſides refuſed to execute any of the articles of exchange eſtabliſhed between the two powers, and his propoſals in all the communications which have taken place, and his conduct ſince the time that he has been cruiſing here, having been thoſe of a madman; my deſire is, that you order the different commanders on the coaſt to give up all communication with the Engliſh fleet actually cruizing in theſe ſeas.

(Signed) ' BUONAPARTE.'

" Such accuſations many perhaps will think too contemptible to be noticed; but there are others who infatuated with Buonaparte might find in

milarity of character with the firſt Conſul of France, ſince the latter at his levee the other day deſired the brother and ſiſter of Sir Sydney to aſſure him, that *he had always entertained the higheſt eſteem for him*, a ſufficient proof that the firſt Conſul cannot be, nor would be wiſh to be thought, that perſon who wrote the diſhonourable order alluded to, much leſs the man who committed barbarities more heinous even than thoſe with which Sir Sydney is charged. The firſt Conſul himſelf has ſtrongly marked the diſtinction, and every one otherwiſe would reſpect too much the dignity of conſtituted authorities to inſinuate that a criminal is inveſted with the robes of ſupreme magiſtracy."

If the *Conſul* can find in the unreſtrained exerciſe of arbitrary power, in his deſtruction of the Royaliſts, and in the invaſion of the rights of weak, but independent, ſtates any conſolation for the execrations beſtowed on the *General*, in the name of *Conſcience*, an adjuration which may poſſibly ſurprize him, let him enjoy it. There are moments, probably, in which he does himſelf juſtice, and he need not fear but that ample juſtice will, ere long, be done him by the hiſtorian. His public and political life, from his early exhibitions at Toulon to his recent plunder of Switzerland, is too pregnant with important leſſons to eſcape without a full expoſition and proper deductions. His *glory*, ſuch as it is, will be faithfully record-

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ſilence grounds for recrimination. I therefore ſhall briefly obſerve, firſt as to the maſſacre of the Chriſtians, that Dgezzar Pacha, previous to the diſembarkation of any individual from the Engliſh ſhips, cauſed thirty men in the French intereſt to be ſtrangled, foreſeeing that reſiſtance would be made to the act if not perpetrated before Sir Sydney's landing; that the embarkation of the priſoners in veſſels infected with the plague is a ludicrous charge, for would Sir Sydney, in that caſe, have placed an Engliſh guard on board over them. So contrary however is the fact, that ſome French ſick embarked afterwards at Jaffa, for Damietta, in eight or ten Tartans, having heard of the kind treatment their comrades experienced, ſtood out to the Tigre then cruizing off, and ſurrendered themſelves. The charge about cutting off the heads of dead men is frivolous; beſides how could Sir Sydney, in his ſituation, aboliſh the practice; and it is urged with ſome effrontery by the man who a ſhort time before butchered in cold blood near 4000 Turks. The abuſive part is too low to be noticed, but I will exalt the victorious adverſary of Buonaparte even higher than his character has yet reached, by relating, that when Sir Sydney found the French had raiſed the ſiege of Acre, he inſtantly ſailed for Jaffa, off which place he ſtood cloſe in to the ſhore, and ſaw a body of the enemy filing into the town. Immediately he cannonaded what he ſuppoſed was an enemy, and his ſhot evidently did conſiderable execution: at laſt by his glaſs he perceived that the column he was attacking conſiſted only of wounded and ſick men riding on camels, almoſt all of the ſoldiers having bandages on ſome of their limbs, when he directly ordered the firing to ceaſe, and allowed the whole convoy to paſs on unmoleſted:—a trait which muſt procure for him the gratitude of Frenchmen, and the love of his own countrymen."

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ed, and his *virtues*, without diminution or change, tranſmitted to after ages. If he have the true characteriſtic of genuine ambition in his mind, he will exult in the proſpect.

General Regnier is the next perſonage who receives a ſuitable caſtigation from the uncourtly pen of this military writer. And as it is eſſential to the cauſe of truth, that the correction of errors, and the expoſure of falſhoods ſhould be as generally known as thoſe errors and thoſe falſhoods themſelves, we ſhall lay before our readers all ſuch paſſages, as contain information of this nature.

" There is another perſon whom I have frequently mentioned, as having written a publication, which he preſents to the world as a narrative of facts, but which is written with the palpable object of detracting from the fame of the Britiſh army, by charging it collectively and individually with a want of courage, talents, and enterprize, therefore a work reſpecting which there cannot be a divided opinion amongſt the unprejudiced in every country. Had General Regnier confined himſelf to the vindication of the honour of the French army, ſuch an attempt would have been natural and praiſe-worthy; but when perſonalities and illiberal aſperſions mark every obſervation, which is alſo as replete with error as inveteracy, indignation cannot be too ſtrongly expreſſed, and the maxim urged, which General Regnier ſhould have known better to appreciate, 'that the calumniation of an enemy is no evidence of courage.'

" When an officer writes, he ſhould remember that his military character is involved, and that no violence of party can juſtify a wilful perverſion of truth. As a man of honour, he ſhould be above demeaning himſelf, by unjuſtly traducing the conduct of his enemies. The Engliſh Gazettes, and General Hutchinſon's orders, might have directed General Regnier to a nobler line of conduct.

" Is there an officer in the French ſervice bold and wicked enough to ſay, that on the day of landing the Britiſh troops lay down in the boats (the folly of which aſſertion is palpable, except they were packed as old clothes); that, on the 13th, he ſaw two battalions throw down their arms? The concluding aſſertion of General Regnier is however his own, 'that the Engliſh neither ſhewed courage, boldneſs, or talents in the field:' the inſinuation is alſo his, that the merit of the landing was due only to the navy. The events of the campaign will refute the firſt charge; and the Britiſh ſailors will not accept his compliment, for their fame does not require the whole portion of laurels, where others ſhared in acquiring them. Yet after all, with every attempt to tarniſh the glory of that expedition, what does General Regnier recite? An uninterrupted ſeries of ſucceſſes on the part of the Engliſh; victory in every battle to them, and general diſaſter to the French. *Le feu bien nourri par les Anglois, la cavalerie Françaiſe culbuté, l'infanterie repouſſé,* are the details of each action. It is true, he repreſents the Engliſh force as much more conſiderable than it actually was; but when military men learn that the Britiſh army which landed amounted only to 15,330 men, including 999 ſick, they will judge for themſelves if theſe troops behaved well.

" When General Regnier ſpeaks of the timidity of the movements, boaſting that the French army run over in four days a ſpace which the Engliſh creeped over in forty, he ſhews a conſiderable want of candour; for ignorant he is not of the obſtacles which oppoſed themſelves to the

Britiſh advance, of the degrees of difficulty between an army accuſtomed to the climate, retiring on its depôt, paſſing through a country it had ſo often traverſed, and one which had juſt arrived, ſuffering from climate, totally ignorant of the *carte du pays*, obliged to draw all ſupplies of proviſions and ſtores from the fleet, over a boccage ſometimes for nine days together impaſſable, and where, in ſmall boats, one hundred ſouls periſhed; an army which had at the ſame time to oppoſe its progreſs a formidable enemy, and whoſe feeble reſiſtance could not have been anticipated. If the Engliſh had maintained their armies as the French have done this war, by robbing, pillaging the inhabitants, and never paying for a ſingle article, certainly their movements might have been more rapid; and if the execration of mankind is not a counterbalancing diſadvantage, their preſent ſyſtem is indeed a prejudicial honeſty.

" In the returns of ſtrength, nothing can be more inaccurate that Gen. Regnier, as a few will ſhew.

" He ſtates the following to have been the numbers of particular corps in Egypt.

Corſican Rangers –	400	The true return was	209
Huſſars of Hompeſch –	300	– –	140
11th reg. of dragoons –	500	– –	55
Marines – –	2000	– –	400
Britiſh artillery with the Vizier, including artificers	500	– –	39
Sailors doing duty in the batteries	500	– –	300
	4200		1143

" With regard to his ſtatement of the combined force acting againſt Egypt, his obſervations are very ſuperficial, ſince no conſiderable part of General Baird's army reached Coſſir before the 8th of June; for Col. Murray's arrival at the latter end of May with a few men cannot be deemed a reinforcement, on the ſcale Gen. Regnier wiſhes to make the application; nor did the Indian army join General Hutchinſon until after the fall of Alexandria. The Britiſh troops therefore who conquered Egypt, taking the ſurrender of Cairo as the epoch when the country was reduced, and which muſt be ſo conſidered, were thoſe who originally landed under the command of Sir Ralph Abercromby, to whom, independent of 1000 men who came from Malta at the latter end of May, and the detachment of the 86th regiment from Suez, 150 men, no reinforcements arrived, and which army the French nearly doubled in numbers, excluſive of the vaſt ſuperiority which poſſeſſion of the country, a powerful cavalry and artillery afforded them. The Turks certainly altogether muſt not be excluded from a ſhare in the triumph; but Gen. Regnier exaggerates their numbers; and although they did contribute greatly to the ſucceſs, ſtill we muſt remember that this is the firſt occaſion where their hordes have been honoured with any reſpectful attention by the French; yet alſo muſt we confeſs, that there is more reaſon after Gen. Belliard's defeat, which affair however a ſuperior general officer deſcribed with much humour, ' as a parcel of ſheep running from dogs without teeth."

After this expoſure of Regnier's diſhoneſty, Sir R. Wilſon pays a tribute of juſtice to his talents, and laments that an officer ſo well

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qualified to impart valuable information, ſhould, from motives unworthy a man of honour, neglect to give it. He then devotes a few lines to Vivant Denon.

" Since my work has been in the preſs, Vivant Denon, one of the Savans who accompanied Gen. Buonaparte to Egypt, has publiſhed what was advertiſed to be a ſcientific expoſition of the antiquities of that country, and which conſequently was a labour warmly to be encouraged. Unfortunately, the philoſopher proves himſelf a moſt obſequious courtier, uſing that bombaſt in the relation of the battles he was a ſpectator of, which has rendered every public French diſpatch during the war, with ſome very few exceptions, ridiculous; and he at laſt terminates many exaggerations with the round aſſertion, that at Aboukir Buonaparte deſtroyed twenty thouſand Turks, ſix thouſand being killed, two thouſand taken, and the remainder drowned, whilſt there were but eight thouſand altogether, as the reader will afterwards find. Such a perverſion of fact, by a man of Monſ. Denon's character, will make no favourable impreſſion in honour of his countrymen; but if he has forgot what is due to truth, the world will not forget that this Savan was the diſtinguiſhed favourite of Buonaparte; for that general, almoſt immediately previous to his leaving Egypt, ſent the reſt of the commiſſion into Upper Egypt, contrary to a ſacred promiſe, that whenever he returned to France, they ſhould accompany him, and ſelected this man to be the companion of his fortunes. The boon was conſiderable, and Monſ. Denon endeavours to repay his patron; but perhaps his former aſſociates may not be ſo obſequious, irritated particularly as they muſt be at this ſecond march being ſtolen upon them, by a publication which certainly anticipates, in ſome degree, yet will not leſſon the value of theirs, ſome deſtined parts of which have been ſhewn, when I had the good fortune to be preſent, and which ſurpaſs, in elegance and execution, all works of a ſimilar nature which have yet appeared."*

We ſhall wait with anxiety for the appearance of theſe valuable publications, as well as for a work of Lieutenant Walſh's, relating to Egypt, which is now in the preſs.

So much for the *Preface*. The author begins his *Hiſtory* with a very juſt obſervation, on the impropriety and danger of maintaining a

* " Fourier, a gentleman of moſt conſiderable information, who made the diſcovery of the declination of the Zodiac in the temples of Upper Egypt, and who propoſed, in order to avoid diſtracting the world with any new theories, to publiſh his obſervations on that ſubject in Latin, for the diſcuſſion only of the ſuperior order of ſociety, has undertaken the compilation of this voluminous and extenſive work, for the benefit of all the artiſts who contributed to its formation: Nouét gives the aſtronomical part; Redouti the natural hiſtory, and nothing can exceed the beauty of his drawings; Fourier the mathematical diviſion; and other men of ſcience the various other branches. The public will alſo hereafter probably be gratified by ſome accounts on a ſmaller ſcale from Mr. Hamilton, ſecretary to Lord Elgin; Lieut. Hayes of the Engineers, and Captain Legge of the Artillery, who, ſince the conqueſt of Egypt, have penetrated further than any of the French, proceeding near 100 miles beyond the Cataracts."

large army, in a ſtate of inactivity; a ſubject on which the writer of this article received ſome admirable remarks, in a letter from the late Mr. BURKE, written from Bath, a ſhort time before his lamented death.—He then gives a clear ſtatement of the preparations for the expedition, of the movements preceding the landing, the landing itſelf, (an exploit which ranks with the firſt military atchievements of this or any other age, and which will raiſe to the higheſt pitch of admiration, in the eyes of poſterity, the commander, by whom it was planned, and the officers and men, by whom it was executed!) and the ſubſequent actions in the vicinity of Alexandria.—It is impoſſible to read this account, without being aſtoniſhed at the total ignorance of our government reſpecting the amount of the French force in Egypt, an ignorance which, we know, was not removed, even after the battle of the 21ſt of March. General Abercrombie was taught to believe that the utmoſt force which the enemy could oppoſe to him was *ten thouſand French* and *five thouſand Auxiliaries*, when in fact they had double that number, and in conſequence of this want of information the Britiſh army deſtined to attack them, only amounted, at the time of their debarkation, to *eleven thouſand eight hundred effective men* agreeably to the returns made to the commander in chief. "What, then," he pertinently aſks, "muſt be the aſtoniſhment of military men at the ſucceſs of the expedition?"

Previous to the landing, two intelligent officers of the engineers, Majors Makarras and Fletcher, were ſent to reconnoitre the coaſt; but led too far by their enterpriſing ſpirit and high ſenſe of duty, they were unfortunately overtaken by a French gun-boat, to which, having no means of reſiſtance, they were of courſe obliged to ſubmit; but *after their ſurrender*, the boat's crew fired a volley of muſquetry at them, and killed Major Makarras!—Atrocities of this kind are ſo common with French Republicans, that they have long ſince ceaſed to excite aſtoniſhment; but it is highly proper that they ſhould all be recorded. The author defends the propriety of landing at Aboukir Bay, though Buonaparté had landed much nearer to Alexandria. The circumſtances were totally different and the Corſican knew very well that little or no reſiſtance could be oppoſed to him.

"The boaſted aſſault of Alexandria"—ſays Sir Robert Wilſon—"was a contemptible as well as cruel action, unworthy altogether of Bonaparte's fame. Policy may excuſe the gaſconade of his diſpatches, but not the wanton ſtorm of a city, for the ſake of ſtriking terror, and fixing an impreſſion of the French name throughout Egypt. The murder of the garriſon was a barbarous violence, and the indulgence granted to his troops, of a three hour's ſacking of the place, an act of unjuſtifiable inhumanity."—But this barbarity was the work of the *General*, and not of the *Conſul*, for "Brutus is an honourable man" although Mr. PITT deſcribed him, indignantly, as "*a Corſican Uſurper*," and LORD HAWKESBURY reviled him, contemptuouſly, as "a Corſican Adventurer."*

* See Lord Hawkeſbury's ſpeech, in February 1801, five whole months before the concluſion of the Preliminary Treaty.

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We paſs over the deſcription of the battles of the 8th, 13th, and 21ſt of March, the leading circumſtances of which were detailed in the Gazettes of the time. But the author's obſervations on the laſt battle are deſerving of attention, particularly as they contain the *ſolitary inſtance* of inaccuracy, which we have mentioned before, and which we ſhall now correct, in the full conviction that Sir Robert Wilſon will, after he ſhall have verified the facts which we ſhall advance, haſten to remedy the defect, in a ſecond edition of his work, which muſt, we think, be very ſoon called for. Before, however, we advert to this point we ſhall extract an intereſting anecdote of the gallant veteran who ſo ably commanded the army, on that memorable day.

"On the firſt alarm he had mounted his horſe, and finding the right was ſeriouſly engaged, proceeded thither. When he came near the ruins, he diſpatched his aids de camp with ſome orders to different brigades, and whilſt thus alone ſome dragoons of the French cavalry penetrated to the ſpot, and he was thrown from his horſe. One of them, from the taſſel of his ſword ſuppoſed to be an officer, then rode at him, and attempted to cut him down: but juſt as the point of the ſword was falling, his natural heroiſm, and the energy of the moment, ſo invigorated the veteran general, that he ſeized the ſword, and wreſted it from the hand; at that inſtant the officer was bayonetted by a ſoldier of the 42d. Sir Ralph Abercrombie did not know the moment of his receiving the wound in the thigh, but complained ſeverely of the contuſion in his breaſt, ſuppoſed to be given by the hilt of the ſword in the ſcuffle. Sir Sidney Smith was the firſt officer who came to Sir Ralph, and who by accident had broke his own ſword, which Sir Ralph obſerving, he inſtantly preſented to him the one he had ſo glorioufly acquired."*

It was moſt fortunate for the French that the Engliſh ammunition totally failed before the battle was over, or their loſs, which amounted to about 4000 men, muſt have been doubled.—We now come to the inaccuracy which relates to the capture of the celebrated French ſtandard.—

"In this battle the French ſtandard was taken. Serjeant Sinclair, of the 42d regiment, and a private of the Minorca, whoſe name unfortunately cannot now be acquired, claimed equally the trophy, and it appears that each merited the honour; Serjeant Sinclair firſt took it, but being ordered forwards by an officer, he gave it to a private, who was killed. When the Minorca advanced, the French had recovered the colours; but the private

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* "This ſword Sir Sydney Smith means to place on his monument.

"A ſingular circumſtance happened almoſt immediately afterwards. Major Hall, aid de camp to General Craddock, whilſt going with orders had his horſe killed. Seeing Sir Sidney Smith, he begged to mount his orderly man's horſe. As Sir Sydney was turning round to bid him give it to Major Hall, a cannon ball ſtruck off the dragoon's head. "This," exclaimed Sir Sydney, "is deſtiny. The horſe, Major Hall, is your's."

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wreſted them from the man who had poſſeſſion, and then bayoneted him. General Regnier ſtates, that the battalion to which theſe colours belonged was compoſed chiefly of Copts; but how Copts came to carry a ſtandard, on which *le Passage de la Servia, le Passage du Tagliamento, le Passage de l'Isonzo, la Prise de Graz, le Pont de Lodi*, are inſcribed, General Regnier can only explain."

Now we have good reaſon to believe that nearly the whole of this account is inaccurate; and we are the more ſurpriſed at being told that the name of the man who took the ſtandard "cannot now be acquired" as we, who are not military men, and who cannot be ſuppoſed to go very much out of our way, in ſearch of ſuch information, have long known his name, have ſhaken the brave fellow by the hand, and have holden a long converſation with him on this very buſineſs.—He contradicts, moſt peremptorily, the ſtatement of Serjeant Sinclair, as delivered to the Highland Society, aſſembled at the Shakeſpeare Tavern, on the 17th of March, 1802, as was reported in the public prints; and he maintains that he *alone* took the ſtandard in queſtion, and that *that* ſtandard, which, we believe, is now in the War Office, was never previouſly taken by Serjeant Sinclair or any other perſon.

The account given by this gallant ſoldier, whoſe name is ANTOINE LUTZ, a native of Roſheim in Alſace, is ſubſtantially this.—That the REGIMENT OF STUART, or more properly the QUEEN'S GERMAN REGIMENT, (in which Lutz was a private) was, as ſtated by Sir Robert Wilſon, in the ſecond line of the Britiſh army in the battle of the 21ſt of March, forming a ſort of reſerve to the 42d, or ROYAL HIGHLAND REGIMENT, and with ROLLE'S and DILLON'S Regiments, conſtituted the foreign brigade, under the command of General Stuart. This brigade was poſted about 300 yards behind the 42d, when the latter was attacked by the French about half paſt three in the morning. The impetuoſity of the charge of the French cavalry was ſuch, that the 42d were, as LUTZ ſtated it, thrown into confuſion, but, as Sir R. W. more forcibly expreſſes it, *broken* and *overwhelmed*; ſo that, though they continued gallantly to fight, as individuals, they never rallied and formed again as a regiment during the remainder of the action.—At this critical period it was, that GENERAL STUART ordered his foreign brigade to advance; an order obeyed with the utmoſt promptitude and gallantry. They kept up a well directed fire, by files, at the diſtance of about 40 yards, which proved moſt deſtructive to the French. The brigade then puſhed forwards, and ſoon came to cloſe quarters with the enemy, when a moſt obſtinate conflict enſued, (it being yet ſcarcely light enough to diſtinguiſh one man from another) which laſted about a quarter of an hour when the French infantry began to retreat, and were purſued by the foreign brigade for about forty or fifty yards, when the latter received orders to halt, the former being protected by their artillery on the oppoſite heights, and by their cavalry which ſcoured the intermediate plain. In this purſuit, however, ſome of the ſoldiers, as is ever the caſe, more active or more ardent than their comrades, outſtripped the reſt,

reſt, and approached nearer to the enemy. And, among other brave fellows of the Queen's German regiment, Lutz was one who ſo advanced, until he came within a few yards of the officer, who bore the Invincible Standard, and who was in the rear of his regiment which, in a retreat, was, of courſe, the poſt of honour. Lutz levelled his muſket at this officer and ſhot him in the back. He conſequently fell forward on his face, and the colours dropped from his left ſhoulder on the ground. Lutz after taking the prudent precaution to reload his piece, ſeized the colours, and was in the act of carrying them back to his regiment, as his lawful prize, when two French dragoons galloped towards him. On their near approach he threw down his ſtandard, and fired when he killed one of their horſes, and the rider's foot being entangled in the ſtir up, Lutz ruſhed upon him, when the dragoon begged his life, and gave up his piſtol as a token of ſubmiſſion. The other dragoon rode off.—Lutz took up the colours again, and making the dragoon march before him, conveyed them both, in ſafety, to the regiment: the colours he preſented to Lieutenant Moncrieff, who gave him all the money he happened to have about him, and ſent him off with them to head-quarters, where he received, from the Adjutant General by the orders of the Commander in Chief, twenty dollars as a reward for his good conduct. * This was the ſubſtance of Lutz's account which contained many other particulars. So far, the caſe reſts upon the contradictory ſtatements of Lutz and Serjeant Sinclair. But in conſequence of Lutz's account, an inveſtigation has taken place, and authentic documents have been obtained, which eſtabliſh its accuracy, beyond all doubt. Theſe documents are now before us; and, as we deem the inquiry to be both curious and important, we ſhall preſent ſome of them to our readers.

Copy of the Certificate given, by the Adjutant General's direction, to Anthony Lutz, a private ſoldier in the regiment of Minorca or Stuart.

"I do hereby certify that Anthony Lutz, private ſoldier in the regiment of Minorca or Stuart, did on the 21ſt of March 1801, during the action between the Engliſh and French armies, commanded by Sir R. Abercrombie and the French General en chef Menou, on the above day, within three miles of Alexandria, take from the enemy a ſtandard, which bore ſeveral marks of honourable diſtinction, ſuch as *the paſſage of the Pavia and Tagliamento*, when under Buonaparte in Italy, and in the centre of which is a bugle horn within a wreath of laurel.—I do alſo certify that the ſaid Anthony Lutz brought the ſtandard to the head-quarters of his excellency Sir Ralph Abercrombie where he delivered it into my hands when he at the ſame time received from me, by order, a gratuity of 20 dollars for ſo ſignal an inſtance of good conduct, and I do farther certify that I forwarded the ſtandard then taken by the above Anthony Lutz to Sir Ralph Abercrombie, then ill of

* The hole in the colours was made by a bomb which fell on them as they lay on the ground, while Lutz was engaged with the dragoon.

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his wounds, in his Majeſty's ſhip Foudroyant; that his excellency received it accordingly, and that it is now in our poſſeſſion.—Given under my hand at the Adjutant General's quarters in the camp before Alexandria this 3d day of April 1801.

(Signed) JOHN M'DONALD, aſſiſtant Adjutant General."

Extract from Brigadier General Stuart's regimental orders, 10th April, 1801.

"Private Anthony Lutz who took the ſtandard from the enemy on the 21ſt of laſt month is directed to wear the repreſentation of a ſtandard (according to the model preſcribed by the Brigadier General) as a mark of his good behaviour on his right arm."

This badge Lutz has worn ever ſince; ſo that, we ſhould have thought, the fact of his having captured the ſtandard in queſtion muſt have been notorious to the whole army.

Proceedings of a Regimental Committee of Inquiry held (in Auguſt 1802) *to examine into the circumſtances which attended the capture of the colours taken in the action of the 21ſt of March, 1802.*

"*The depoſition of John Schmid.*

"Corporal John Schmid declares that the regiment had already taken poſt in front of the enemy, and had ſuffered conſiderably from loſs of numbers, when he found himſelf near Anthony Lutz, who, with private Wohlwend, himſelf and ſeveral other men, advanced ſtill nearer to the enemy, now greatly diſperſed by the heavy fire from the redoubt; that Lutz, notwithſtanding the danger of the enterprize, ruſhed forward, diſcharging his piece, and preſently returned bearing upon his ſhoulder an infantry ſtandard;—a body of cavalry appearing at this moment, to ſecure his prize he threw himſelf into a hole and lay upon it;—ſeveral minutes elapſed before he ſaw him again, when he ſtill had poſſeſſion of the colour, with a diſmounted dragoon whom he had made priſoner. He further ſays that the ſmoak and confuſion of the moment were too great to admit of his diſtinguiſhing whether the colour was in the hands of the infantry or cavalry—but *poſitively aſſerts that no other than Anthony Lutz captured the ſtandard.*

"*Private Wohlwend.*—Private Wohlwend corroborates in every point the above depoſition, but further declares, that he ſaw Anthony Lutz as he was retiring to the ranks of the regiment cloſely purſued by two of the cavalry, one of whoſe horſes he ſhot and made the man priſoner, the other eſcaped."

Separate examination of Corporal Schmid.

Q. Did you obſerve a ſerjeant or any other of the 42d regiment lying wounded near the ſpot where the colour was taken?

A. None; I ſaw no red-coat whatever ſo far in front.

Q. Did you ſee the colour in poſſeſſion of the enemy?

A. Yes, I ſaw it, though indiſtinctly, through the ſmoak, wavering over their heads.

Q. What might have been the ſpace of time from that, when you ſaw it in the hands of the enemy, to that, when it became the property of Lutz?

A. Some minutes, probably ſeven, but I cannot now be correct to a minute.

Q. What

Q. What might have been the interval, between the inſtant when Lutz advanced, and that when you ſaw him with the colour.

A. About one or two minutes.

Q. What diſtance do you ſuppoſe you might have been from the colour?

A. About forty or fifty paces.

Q. Do you conceive that there was time ſufficient, from the moment that Lutz left you to that when he again appeared with the colour, to have admitted of any other perſon's taking it?

A. No it was too momentary.

Q. Are you aware of the nature of an oath?

A. Yes thoroughly.

Q. Are you willing to make oath to what you have above declared?

A. Yes, moſt willingly.

The ſame queſtions were put to private Wohlwend; he anſwered nearly to the ſame effect, except in the following.

Q. Did you ſee the colour in poſſeſſion of the enemy?

A. Yes very diſtinctly.

Sir Robert Wilſon will, we are certain, examine theſe facts with that deep attention which has evidently been beſtowed on every other part of his ſubject. And in the mean time, we earneſtly recommend the above documents to the notice of Sir John Sinclair, who has a mind long habituated to ſerious inveſtigation, and who acted as maſter of the ceremonies to the Highland ſociety, when he introduced his name-ſake, the ſerjeant to them, as the undoubted captor of the Invincible ſtandard.—As to honeſt Lutz, we ſhall diſmiſs him for the preſent, after informing our readers, that at the age of fifteen he was taken in requiſition by the French and forced to join the army of the Rhine; he was preſent at two ſevere actions, but took the earlieſt opportunity of making his eſcape, when he went over to the Pruſſians by whom he was transferred to the army of Condè, with which he ſerved, until it was diſbanded. He then entered into the Auſtrian ſervice, was taken priſoner by the French in Italy, and was one of thoſe whom BUONAPARTE, the *General*, not the *Conſul*, baſely kidnapped and ſold to the Spaniards to work in the mines of Peru. Fortunately theſe brave men were intercepted, on their paſſage to Barcelona, by an Engliſh frigate, and were carried into Minorca where Lutz, with ſome others, enliſted in Stuart's regiment and went to Egypt, where fortune favoured him with an admirable opportunity of revenging himſelf on Bonaparté for his baſeneſs, by the capture of his favourite ſtandard! *

We now proceed to extract the author's obſervations on the battle of the 21ſt, which appear to us to be juſt, and which tend, in a cer-

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* We ſhould have given ſome farther account of this brave man, but that, we know, a complete narrative of all the facts relating to him, will ſpeedily appear, poſſibly before this article will meet the public eye.—A large print of Lutz has been engraved, and will very ſoon be publiſhed.

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tain degree, to exculpate the French General Menou from the charges preferred againſt him by General Regnier.

" The battle of the 21ſt admits, however, of more obſervations, which ſhould not be deemed arrogant, as information, not perſonality, is the object. The chief error of General Menou conſiſted in the precipitation with which he decided on the attack. His eagerneſs to be the aggreſſor, checked thoſe councils which a more deliberate conſideration muſt have produced. If he was induced from the impreſſion that to wait to be attacked was diſhonourable to the French name, ſuch vanity was deſervedly fatal. If he deſpiſed his enemy, the inſtance muſt be added to the long catalogue of misfortunes which this weakneſs has occaſioned. Whatever were his motives, from whatever impulſe he acted, as far as general reaſons extend, the attack was injudicious; the advantage in one caſe was dubious, in the other poſitive. It was obvious that the mere occupation of the barren iſthmus of Aboukir could not be the ultimate object of the Britiſh general; that his offenſive operations could not be long retarded; that whenever he advanced againſt Alexandria, he not only had to attack a ſuperior army, but one poſted on heights ſo defended, as to be almoſt impregnable; that this attempt muſt, however, be made, or the enterprize in this point abandoned, and thus the ſucceſs of the 8th and 13th rendered nugatory, beſide the probability of opportunity preſenting itſelf to attack favourably during the re-embarkation. The wiſh of France was to preſerve Egypt, not fight for victories, bought at an expence in the event as ruinous as defeat. But in quitting his poſition, General Menou reſigned all the advantages he poſſeſſed, and led his army to attack with every diſadvantage, acting as if the ſimple conqueſt of ſuch an Engliſh force was not ſufficiently glorious. Had he waited forty-eight hours, Sir Ralph Abercrombie intended an aſſault by night, which perhaps would have been the moſt precarious ever hazarded; but the caſe was deſperate, the die irrecoverably caſt; Sir Ralph never was ſanguine enough to allow a hope that an attack might be made on him, and therefore could not credit ſuch a report; but had he directed the operations of the enemy to enſure his conqueſt, this would have been the movement.

" General Menou's orders for the diſpoſition of his army were excellent, and diſplayed great abilities, which he undoubtedly poſſeſſes, but their application to the Britiſh poſition was not exactly correct.

" The diverſion on the left was too feeble, and not begun early enough to attract the attention of the army to that point. Colonel Cavalier, with his dromedary corps,* did all which could be done, and more than could be expected, as he completely carried the firſt battery with one piece of cannon, killing or taking every man which defended it; but he had not ſufficient force to perſevere, or the alarm would have been very great, as the canal once forced, the rear of the left was totally expoſed; and certainly,

* " It muſt not be ſuppoſed that this corps acts as cavalry. The dromedaries are only uſed for the ſpeed of conveyance, and the men diſmount when arrived at the ſcene of action. The idea did not originate with the French, but was the cuſtom of the Mamelukes and all Africa. The French did not even improve the ſaddles, which are the moſt inconvenient and uncomfortable for an European tight dreſs imaginable."

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from the ground in front, ſo favourable for the enemy's ſuperior force in cavalry, the left was the weakeſt part of the poſition.

" The advance of General Lannuſſe's column was too quick after the firing on the left was heard, if that diverſion had been more powerful, which indiſputably it ſhould have been. It certainly was not Gen. Menou's fault that the general attack did not begin ſooner. His order ſhews that ſuch was his intention, but accidents almoſt always happen to retard.

" When the charge of cavalry was made, it ſhould have been ſupported by a heavy body of infantry; and it was a fatal miſtake in whoever commanded the movement of the cavalry (it is ſaid General Roiz three times refuſed, from a knowledge of the danger, to charge) to direct them ſo immediately on the redoubt, as even if the tents had not checked and broken their charge, the ſharp wheel which they had to make round it muſt have enfeebled its impetuoſity. If the cavalry, or any part of it, had advanced in the flat between the right and centre, and preſſed on through the ſecond line, the confuſion would have been almoſt irretrievable, for the infantry would have ſufficiently occupied the firſt line. It is true, that the cavalry of reſerve were placed in this flat, but their numbers, they knew, could not have oppoſed, with every allowance for gallantry, a probable reſiſtance: it is to be conſidered alſo, that the French were acquainted with every part of the ground, and from their commanding heights could diſtinctly view every work which had been made by the Engliſh, and the whole diſtribution of their force; but theſe are contingencies from which few battles are exempt. The great fault was in the attack itſelf, not in the manner of conducting it.

" General Regnier, whoſe hiſtory is from beginning to end a tiſſue of untruths, attempts to inſinuate ' that Gen. Hutchinſon improperly remained a tranquil ſpectator of the action, with 6000 men oppoſed to 800;' but had Gen. Hutchinſon made a movement with the left wing, he would have broken the poſition, and merited every diſaſter. His duty was to remain, in ſuch an action, where the ſuperiority of cavalry and artillery was ſo prodigiouſly in favour of the enemy, on the defenſive; and nothing could have juſtified the quitting of his lines, but a poſitive order from the commander in chief for a combined general movement. How many battles have been loſt by an indiſcretion, the non-exiſtence only of which in this inſtance Gen. Regnier has a right to deprecate.

" His aſſertion is juſt, that the battle was fought by the right of the Engliſh army only, and he thus entangles himſelf in beſtowing praiſe, where he meant to traduce. The French army, according to his account, was nine thouſand ſeven hundred men ſtrong, including fifteen hundred cavalry, with forty-ſix pieces of cannon. The Britiſh force, reduced by their loſſes in the actions of the 8th and 13th, by the men taken away for the care of the wounded, by the abſence of the 92d regiment, the marines, and 26th diſmounted dragoons, at Aboukir, did not yield an effective ſtrength of ten thouſand men, including three hundred cavalry. The half of that number reſiſted the concentrated attack of the French army, excluſive of 800 men on its right, and by their own immediate valour and exertions gained the battle. But Gen. Regnier will not find an univerſal ſentiment of approbation as to the conduct of the French right on that day in his own army. The moſt diſtinguiſhed officers have coincided with what was apparent to the Engliſh, that the right did not ſupport at any moment (and there were ſome advantageous opportunities) the exertions

tions of the left, or cover its discomfitures. But perhaps the Gazette account, which states that the French right was always kept refused, has goaded Gen. Regnier, who commanded it, and who thus without equal foundation retorts. Gen. Menou directed the right to be thrown back only until the left and centre were warmly engaged; and even if his orders were not so explicit, Gen. Regnier must know, that in an attacking army no positive arrangement can be made, and that a general must and should act frequently on his own responsibility, from momentary circumstances. It is in vain he attempts to detract from the honour of this victory, nor will his misrepresentation of the 42d regiment, crouching *ventre à terre* under the cavalry, find credit any where, since the bravery of the Scottish regiment has this war been too frequently witnessed. With more implicit faith will it, however, be believed, that many of the French troops were in a state of intoxication, a habit which has been too frequent this war, and which originates in the issue of spirits always before a pre-arranged attack. But no excuse can be formed for the officers, one of whom, and of rank, was so tipsey when taken, as to be the object of general derision. It must however, be stated, that the conduct of the French soldiers, whatever might be the incitement, was extremely gallant, and amongst the wounded, several traits of heroism were displayed."

The mention of the village of Edko, where the British were received with open arms, and where the French were holden in execration, affords Sir Robert another opportunity of appreciating the dispatches and the conduct of General Buonaparté.

"The inhabitants of this village, at the first landing of the French, had committed some act of hostillity against the detachment sent to occupy Rosetta. Buonaparte in his dispatches to the directory mentions this circumstance, and adds, that having given orders for the reduction of this town, it was assaulted accordingly; he then proceeds to applaud the gallantry of the troops who stormed, in as pompous a manner as if another Ismael had been taken; whereas this village had not even the mud wall which surrounds all the others in Egypt. As a proof of the resistance, 150 men, women, and children were put to the sword, and not a Frenchman was hurt; yet, no doubt, the banner of Edko is suspended in the temple of Mars at Paris."

But these are mere peccadilloes compared with the sublime exploits of this Corsican commander. In our review of Mr. Kendal's translation of Denon's travels, in our last number (P. 293) we observed that the facts of the horrible massacre of the Turks at Jaffa, and the poisoning of the sick and wounded French soldiers, on the retreat from Acra, we could aver, "on the best authority, to be strictly true to the full extent to which they have been ever stated."—If any doubt should still remain of the accuracy of our assertion, in the mind of any of our readers, the following statement of Sir Robert Wilson's, which was not then published, will suffice to remove it.

"General Hutchinson was very angry with the Turks for still continuing the practice of mangling and cutting off the heads of the prisoners; and the Captain Pacha, at his remonstrance, issued again very severe orders against it; but the Turks justified themselves for the massacre of the French by the massacre at Jaffa. As this act and the poisoning of the sick have never been

been credited, becauſe of ſuch enormities being ſo incredibly atrocious, a digreſſion to authenticate them may not be deemed intruſively tedious; and had not the influence of power interfered, the act of accuſation would have been preferred in a more ſolemn manner, and the damning proofs produced by penitent agents of theſe murders; but neither menaces, recompence, nor promiſes can altogether ſtifle the cries of outraged humanity, and the day for retribution of juſtice is only delayed.

" Buonaparte having carried the town of Jaffa by aſſault, many of the garriſon were put to the ſword; but the greater part flying into the moſques, and imploring mercy from their purſuers, were granted their lives; and let it be well remembered, that an exaſperated army in the moment of revenge, when the laws of war juſtified the rage, yet heard the voice of pity, received its impreſſion, and proudly refuſed to be any longer the executioners of an unreſiſting enemy. Soldiers of the Italian army, this is a laurel wreath worthy of your fame, a trophy of which the ſubſequent treaſon of an individual ſhall not deprive you!

" Three days afterwards, Buonaparte, who had expreſſed much reſentment at the compaſſion manifeſted by his troops, and determined to relieve himſelf from the maintenance and care of three thouſand eight hundred priſoners,* ordered them to be marched to a riſing ground near Jaffa; where a diviſion of French infantry formed againſt them. When the Turks had entered into their fatal alignment, and the mournful preparations were completed, the ſignal gun fired. Vollies of muſquetry and grape inſtantly played againſt them; and Buonaparte, who had been regarding the ſcene through a teleſcope, when he ſaw the ſmoke aſcending, could not reſtrain his joy, but broke out into exclamations of approval; indeed, he had juſt reaſon to dread the refuſal of his troops thus to diſhonour themſelves. Kleber had remonſtrated in the moſt ſtrenuous manner, and the officer of the Etat Major who commanded (for the general to whom the diviſion belonged was abſent) even refuſed to execute the order without a written inſtruction: but Buonaparte was too cautious, and ſent Berthier to enforce obedience.

" When the Turks had all fallen, the French troops humanely endeavoured to put a period to the ſufferings of the wounded, but ſome time elapſed before the bayonet could finiſh what the fire had not deſtroyed,

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* " Buonaparte had in perſon inſpected previouſly the whole body, amounting to near five thouſand men, with the object of ſaving thoſe who belonged to the towns he was preparing to attack. The age and noble phyſiognomy of a veteran Janiſſary attracted his obſervation, and he aſked him ſharply, ' Old man, what did you do here?' The Janiſſary, undaunted, replied, ' I muſt anſwer that queſtion by aſking you the ſame, your anſwer will be, that you came to ſerve your Sultan; ſo did I mine.' The intrepid frankneſs of the reply excited univerſal intereſt in his favour. Buonaparte even ſmiled. ' He is ſaved,' whiſpered ſome of the aids de camp. ' You know not Buonaparte,' obſerved one who had ſerved with him in Italy, ' that ſmile, I ſpeak from experience, does not proceed from the ſentiment of benevolence, remember what I ſay.' The opinion was too true. The Janiſſary was left in the ranks, doomed to death, and ſuffered."

and probably many languiſhed days in agony. Several French officers, by whom partly theſe details are furniſhed, declared, that this was a ſcene, the retroſpect of which tormented their recollection, and that they could not reflect on it without horror, accuſtomed as they had been to ſights of cruelty.

" Theſe were the priſoners whom Aſſalini, in his very able work on the Plague, alludes to, when he ſays that for three days the Turks ſhewed no ſymptoms of that diſeaſe, and it was their putrifying remains which produced the peſtilential malady, which he deſcribes as afterwards making ſuch ravages in the French army.

" Their bones ſtill lie in heaps, and are ſhewn to every traveller who arrives: nor can they be confounded with thoſe who periſhed in the aſſault, ſince this field of butchery lies a mile from the town.

" Such a fact ſhould not, however, be alledged without ſome proof, or leading circumſtance ſtronger than aſſertion being produced to ſupport it; but there would be a want of generoſity, in naming individuals, and branding them to the lateſt poſterity with infamy for obeying a command when their ſubmiſſion became an act of neceſſity, ſince the whole army did not mutiny againſt the execution; therefore to eſtabliſh further the authenticity of the relation, this only can be mentioned, that it was Bonn's diviſion which fired, and thus every one is afforded the opportunity of ſatisfying themſelves reſpecting the truth, by enquiring of officers ſerving in the different brigades compoſing this diviſion.

" The next circumſtance is of a nature which requires indeed the moſt particular details to eſtabliſh, ſince the idea can ſcarce be entertained that the commander of an army ſhould order his own countrymen (or if not immediately ſuch, thoſe amongſt whom he had been naturalized,) to be deprived of exiſtence, when in a ſtate which required the kindeſt conſideration. But the annals of France record the frightful crimes of a Robeſpierre, a Carriere, and hiſtorical truth muſt now recite one equal to any which has blackened its page.

" Buonaparte finding that his hoſpitals at Jaffa were crowded with ſick, ſent for a phyſician, whoſe name ſhould be inſcribed in letters of gold, but which from weighty reaſons cannot be here inſerted; on his arrival he entered into a long converſation with him reſpecting the danger of contagion, concluding at laſt with the remark, that ſomething muſt be done to remedy the evil, and that the deſtruction of the ſick at preſent in the hoſpital was the only meaſure which could be adopted. The phyſician, alarmed at the propoſal, bold in the confidence of virtue and the cauſe of humanity, remonſtrated vehemently, repreſenting the cruelty as well as the atrocity of ſuch a murder: but finding that Buonaparte perſevered and menaced, he indignantly left the tent, with this memorable obſervation: 'Neither my principles, nor the character of my profeſſion, will allow me to become a human butcher; and, General, if ſuch qualities as you inſinuate are neceſſary to form a great man, I thank my God that I do not poſſeſs them.'

" Buonaparte was not to be diverted from his object by moral conſiderations; he perſevered, and found an apothecary who (dreading the weight of power, but who ſince has made an atonement to his mind by unequivocally confeſſing the fact) conſented to become his agent, and to adminiſter poiſon to the ſick. Opium at night was diſtributed in gratifying food, the wretched unſuſpecting victims banqueted, and in a few hours five hundred

hundred and eighty ſoldiers, who had ſuffered ſo much for their country, periſhed thus miſerably by the order of its idol.

" Is there a Frenchman whoſe blood does not chill with horror at the recital of ſuch a fact? Surely the manes of theſe murdered unoffending people muſt be now hovering round the ſeat of government, and . . . . . .

" If a doubt ſhould ſtill exiſt as to the veracity of this ſtatement, let the members of the Inſtitute at Cairo be aſked what paſſed in their ſitting after the return of Buonaparte from Syria: they will relate that the ſame virtuous phyſician who refuſed to become the deſtroyer of thoſe committed to his protection, accuſed Bonaparte of high treaſon in the full aſſembly, againſt the honour of France, her children, and humanity; that he entered into the full details of the poiſoning of the ſick, and the maſſacre of the garriſon, aggravating theſe crimes by charging Bonaparte with ſtrangling, previouſly at Roſetta, a number of French and Copts, who were ill of the plague; thus proving that this diſpoſal of his ſick was a premeditated plan, which he wiſhed to introduce into general practice. In vain Bonaparte attempted to juſtify himſelf;* the members ſat petrified with terror, and almoſt doubted whether the ſcene paſſing before their eyes was not illuſion. Aſſuredly all theſe proceedings will not be found in the minutes of the Inſtitute; no, Bonaparte's policy foreſaw the danger, and power produced the eraſure; but let no man, calculating on the force of circumſtances which may prevent ſuch an avowal as is ſolicited, preſume on this to deny the whole: there are records which remain, and which in due ſeaſon will be produced. In the interim, this repreſentation will be ſufficient to ſtimulate enquiry; and Frenchmen, your honour is indeed intereſted in the examination.

" Let us hope alſo that in no country will there be found another man of ſuch Machiavelian principles, as by ſophiſtry to palliate thoſe tranſactions; nor muſt the judgment abuſe itſelf by bringing to recollection the horrors of the French revolution, and thus diminiſhing the force of thoſe crimes by the frequency of equal guilt in France during her conteſt for *Liberty or Slavery*."†

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* " Bonaparte pleaded that he ordered the garriſon to be deſtroyed, becauſe he had not proviſions to maintain them, or ſtrength enough to guard them; and that it was evident if they eſcaped, they would act againſt the French, ſince among the priſoners were five hundred of the garriſon of El Ariſh, who had promiſed not to ſerve again, (they had been compelled in paſſing through Jaffa by the commandant to ſerve); and that he deſtroyed the ſick to prevent contagion, and ſave themſelves from falling into the hands of the Turks; but theſe arguments, however ſpecious, were refuted directly and Bonaparte was at laſt obliged to reſt his defence on the poſitions of Machiavel. When he afterwards left Egypt, the Scavans were ſo angry at being left behind, contrary to promiſe, that they elected the phyſician preſident of the inſtitute; an act which ſpoke for itſelf fully."

† " An anecdote, after what has been ſaid againſt, ſhould, however, be related, as a proof of the commanding genius of Bonaparte, and will be told as repeated by a Frenchman of high conſideration. ' Bonaparte, notwithſtanding his ſucceſſes and fame, was conſidered by thoſe who knew him beſt, as not in himſelf poſſeſſing the great qualities aſcribed to him. We regarded him as indebted more to an extraordinary peculiar good fortune, forcing irreſiſtible circumſtances to his advantage, than to his own abilities and

Any comments of ours on these facts would only tend to weaken the impression which they must inevitably make on every British mind. Leaving our readers, therefore, to meditate on the character of Buonaparté and on that of his followers, here so fully displayed, we shall postpone our further account of this interesting volume, to our next number.

(To be continued.)

An impartial and succinct History of the Rise, Declension, and Revival of the Church of Christ, &c.

(*Continued from p.* 241.)

"PRIDE, surely, was not made for man;" and men truly religious are always humble. The most virtuous man on earth must be sensible that his good deeds cannot benefit his Maker; and the most zealous and orthodox Christian, if he forget not that he possesses nothing which he did not receive, will not boast of the services which he may have rendered to the cause of piety and truth. It was not therefore without surprize, that we found our most *orthodox* author, in the Preface to the second volume of this history, expressing himself in the following terms:

"The great design of the adorable Redeemer when he came down from heaven, was to procure peace upon earth, and good will towards

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exertions. After his disasters and repulse at Acre, our opinion was confirmed, and we expected to see him return dejected, conscious of disgrace, his shame aggravated by the recollection of having sent a messenger with a dispatch, and which was read in the institute, in which he expressed himself, "In three days I shall be in Acre; when you open this, be assured that Dgezzar Pacha is no more."--The day before he entered Cairo, we received orders, to our astonishment, to prepare illuminations, triumphal arches, &c. for honour to the conquerors of Syria, and of Dgezzar Pacha. The troops who had despondingly anticipated a different reception, whose murmers against the man who had planned their expedition amounted to mutiny, whose expressions even menaced death to him as an atonement for their seven thousand comrades who had perished, saw with surprise the honours paid to them; heard their chief and themselves stiled conquerors; and in the delirium of vanity, forgot their injuries and defeats. The next morning Bonaparte, assured of the intoxication still continuing, assembled his army on parade, distributed rewards, then moved forwards a battalion of grenadiers, whom he upbraided with having refused to make another assault on Acre, and sentenced them to carry their arms slung behind till their character was retrieved.' It was then, said the narrator, we pronounced Bonaparte really a great man. We confessed his knowledge of human nature, who in a few hours could so improve his situation, and re-assume his influence, as to disgrace those very men, who the day before would, with the applause of their comrades (now approving of their dishonour) had he uttered a word of censure, have instantly assassinated him."

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men. To correſpond with this deſirable and bleſſed purpoſe is the great end and object of this hiſtory!"

A compariſon ſuch as this we had imagined that no man whoſe mind is not ſwollen with ſpiritual pride would have dared to make; and we will venture to ſay that the *blaſphemer* Clarke, though juſtly reprehenſible for the notions which he entertained of the Son of God, never in idea compared the deſigns of that adorable perſon with his own! He left ſuch compariſons to fanatics, and to a ſpecies of miſſionaries, with which, in his day, the Chriſtian Church was not acquainted.

Clarke, indeed, as well as more orthodox men, held hardly any principle in common with Dr. Haweis; for he thought that our belief of Chriſtianity reſts on the evidence of miracles and prophecy; and our impartial hiſtorian affirms, with a confidence, which, were the aſſertion true, could become only the ſearcher of hearts, that "no man ever was convinced of divine truth ſavingly by miracle!" What though St. Luke aſſures us (Acts ix. 35.) that "all who dwelt at Lydda, when they ſaw Eneas *miraculouſly* cured by St. Peter, turned to the Lord!" our author who thinks it *doubtful* whether St. Paul or himſelf had imbibed moſt of the ſpirit of chriſtianity, may conſider the teſtimony of St. Luke as originating in miſtake; for the apoſtle *certainly* underſtood the doctrine of ſaving faith better than the evangeliſt.

From the end of the fourth century to the commencement of the reformation, our author traces with a bold pencil the riſe and progreſs of the corruptions of chriſtianity; but we ſhall content ourſelves, and we truſt our readers, with a very curſory view of his detail of the tranſactions of that gloomy period, becauſe his facts are authenticated only by his own aſſertions, and are ſuch as furniſh few leſſons of inſtruction to Chriſtians of the preſent day. His account of the Neſtorians and Eutychians in the fifth century is well told; but his narrative of the riſe, progreſs, and preſent prevalence of *Pelagianiſm* is in many reſpects objectionable.

When he talks of "*Caſſian*, a Monk of Marſeilles, diffuſing abundantly the pleaſing poiſon of this hereſy," we will not give ourſelves the trouble to inquire whether he may not mean *Caſſiodorus*, who from being Miniſter to Theodoric the Oſtrogath, retired, in his old age, into a monaſtery of his own building in Calabria, and publiſhed the *tripartite* hiſtory of Socrates, Sozomen, and Theodorite, with various learned works of his own and other writers. Caſſiodorus we know has been accuſed moſt unjuſtly indeed, of Pelagianiſm, becauſe he publiſhed ſome of the works of Pelagius, after purging them of their errors; but Caſſian, as Dr. Cave obſerves, was "Pelagianorum hoſtis acerrimus." Even the view, which Dr. Haweis gives of the opinions of Caſſian, though not quite accurate, differs widely from the hereſies of Pelagius. He was indeed ſtyled by the followers of Auguſtin a *Semi*-pelagian, but with what juſtice the reader will perceive when he is informed that Caſſian admitted the doctrine of *original ſin*, and the

neceſſity of *preventing* as well as *co-operating grace*. He contended, indeed, as St. Paul had done before him, that "the fleſh luſteth againſt the ſpirit and the ſpirit againſt the fleſh; and that without ſome ſuch internal ſtruggle as this, there could be no ſuch thing as human virtue nor any receptacle in man for divine grace; but ſo far from teaching that virtue *merits* heaven, as quoted by the accurate author of the *Hiſtoria Literaria*, "ex nimio fere pelagianos oppugnandi ſtudio errores, aſſerit omnes juſtorum *juſtitias* eſſe *peccanta!*"

We readily admit, however, that in the writings of Caſſian errors may be found, and that Pelagius was a heretic whom our author has treated with perhaps greater lenity than from the nature of his hereſy he could have claimed at his hands; but we proteſt againſt the uncharitable inſinuation that Pelagianiſm pervades the Church of England at preſent; and we ſhall not heſitate to pronounce Dr. Haweis a falſe accuſer of the brethren, if he charge with Pelagianiſm all who diſſent from the dogmas of Auguſtin, Luther, Calvin, and Edwards. Of the work of Edwards on free-will he perceives not, as we have already obſerved, the tendency; and we doubt much if he fully comprehends the metaphyſics even of his maſters Auguſtin and Calvin. The following exclamation is the offspring of arrogance and ignorance:

"I confeſs my aſtoniſhment at Mr. Milner's aſſertion, that the doctrine of *particular redemption* was unknown to the antients; and he wiſhes it had remained equally unknown to the moderns; (we heartily wiſh the ſame thing). I am ſhocked that the ſcriptures of truth ſhould be treated thus ſlightly, or the greateſt and beſt of men be laid under ſo unbecoming a cenſure."

Whether Mr. Milner's aſſertion be cenſure or praiſe, it is an undoubted truth that in the writings of the Fathers anterior to St. Auguſtin, there is nothing which gives the ſmalleſt countenance to *particular redemption*. But pray, Sir, when did you diſcover that the fathers of the firſt four centuries were the *greateſt and beſt of men?* In your firſt volume you repreſent them as a crew of turbulent, credulous, contemptible liars, a ſort of character to which we would not be haſty to apply either of the epithets *great* and *good*. With reſpect to the ſcriptures of truth, what right have you to ſuppoſe that either yourſelf, Calvin, Luther, or Auguſtin, underſtood them better than Biſhop Bull or Jeremy Taylor? We know your anſwer to this queſtion; for, after repreſenting the Church as ſo totally corrupted in the end of the fifth century, that no genuine Chriſtianity was to be found in it but among a few unknown perſons, *God's ſecret ones*, you thus expreſs yourſelf:

"The ſtate of things at that time nearly reſembled the *preſent*. The *greater dignitaries* of the Church too much men of *this world*; the inferior clergy *under their influence*, and chooſing the miniſtry for its advantages, or an *idle life*; and *the people* like *their prieſts*, eaſily engaged in the pageantry of rites, ceremonies, and *ſuperſtitious obſervances*: though a generation was preſerved, who cleaved to the Lord in one faith, and ſerved him out of a pure heart fervently;"

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a very pretty character this of the Church of England and all her great dignitaries, of whom we know none greater than the two prelates to whom we have referred you.

The view of the church during the ſixth century grows darker and darker, and preſents very little that is worthy of the reader's attention. To our author's narrative, however, implicit credit muſt not be given; for he inadvertently acknowledges (p. 49), that he has only "*looked* at *ſome* of the *writers* of that age, and their works." By what means he obtained a ſight of the *writers* of that age he has not told us; but we cannot help thinking that a man ambitious of the character of an *impartial* hiſtorian was in duty bound, not only to *look at*, but to *read with care many* of the *works* of every age, of which he propoſed to record the events and doctrines.

In the ſeventh century aroſe the impoſtor Mohammed, for whoſe ſucceſs our author well accounts by allowing to him great abilities, which he undoubtedly poſſeſſed, and by ſhewing what advantages he derived from the ignorance, corruption, and condition of the clergy. We doubt, however, if Dr. Haweis has done more than *look at* the original writings of that period. To prove the extreme ſuperſtition of the age, he quotes St. Eloi of Noyon's character of a good Chriſtian, which he *may* have found in Lord Kames's *Sketches of the Hiſtory of Man*. We do not ſay that he has *actually* taken it from that work; but it is ſomewhat ſingular that an Engliſh hiſtorian of the Church ſhould have quoted, without addition or diminution, the very paſſage which had before been quoted for the ſame purpoſe by the Scotch Judge.*

Our author, who upon every occaſion betrays a fellow-feeling for *ſchiſmatics*, is very willing to find the pure doctrines of the goſpel among the *Paulinians* of this century, though by his own account of them, they had as little claim to the appellation of Chriſtians as the modern Quakers. —— "They regarded the ſacraments, he ſays, as merely allegorical, and not literally to be obſerved; they treated the Virgin Mary *contemptuouſly*" (which he ſeems to conſider as meritorious conduct); "and in their church aſſemblies they aboliſhed their names [and offices] of Biſhops and Preſbyters, inſtituting a ſet of paſtors with *perfect equality*, without any peculiar *rights*, *privileges*, or garb to diſtinguiſh them from the people!"

His account of the ſtruggles of the Biſhop of Rome for univerſal ſupremacy in this age, and of the oppoſition which was made to his claims, not only by the Eaſtern Church, but by the Britiſh, Scotch, and Gallican Churches, and even by the Biſhop of Ravenna in Italy, would be valuable, had he referred us to the authors from whom the account is taken. The man, however, who only *looks* at original writings might not have found this an eaſy taſk; and therefore Dr. Haweis never attempts it.

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* See Sketches of the Hiſtory of Man, Vol. IV. Pp. 376, 377, and our author's *Impartial Hiſtory*, Vol. II. P. 63, &c.

His hiſtory of the eighth century is a well told tale; but it can be conſidered as nothing more; for though in general true, it reſts on no other authority than his own aſſertions. Not one quotation is given—not one contemporary writer referred to. The means by which the Pope obtained what he has long claimed as the patrimony of St. Peter; the origin of the temporal dignities of the prelates as *Dukes*, *Marquiſes*, *Counts*, and *Barons*; the final rupture between the Eaſtern and Weſtern Churches on account of image worſhip; the conqueſts of the Saracens, and the firſt formidable appearance of the Turks are all perſpicuouſly detailed. We have likewiſe a conciſe account of the riſe of the new Empire of the Weſt under Charles the ſon of Pepin *ſurnamed* (ſays our author) *Charlemagne*. This, we ſuppoſe, was ſaid to ſhew his ſkill in the *French* language, as it is probably to diſplay his knowledge of *Greek*, that a ſect, by all other hiſtorians ſtyled monothelites,* is by him uniformly called monotholites.

In the detail of eccleſiaſtical affairs during the ninth century, we expected ſome account of the riſe and conſtitution of the Moravian Church, which has been from its foundation independent both of the Roman Pontiff and of the Patriarch of Conſtantinople; but we were diſappointed. Our author tells us only that it was founded in 850 by two Greek Monks; and that it is ſufficiently ſuperſtitious. He dwells, however, at ſome length on the ſufferings of *Goteſchalcus*,† whom he calls a martyr for divine truth; and expreſſes himſelf in language extremely reprehenſible.

We abhor as much as he does all kinds of religious perſecution; and the peculiar dogmas of Goteſchalcus—at leaſt thoſe dogmas for which he ſuffered, appear to us harmleſs though certainly not eſſential articles of the faith; and in one ſenſe of the words perhaps not true. As our author mentions them only in general terms as "the doctrines of predeſtination and grace," we ſhall lay them before our readers in the words of Goteſchalcus himſelf, that a judgment may be formed of the propriety of Dr. Haweis's writings.

"Ego Goteſchalcus credo et confiteor quod gemina eſt prædeſtinatio, ſive Electorum ad requiem, ſive Reproborum ad mortem: quia ſicut Deus incommutabilis, ante mundi conſtitutionem omnes electos ſuos incommutabiliter, per gratuitam gratiam ſuam prædeſtinavit ad vitam æternam: Similiter omnino omnes Reprobos, qui in die judicii

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* From μονος and θελω.

† Goteſchalcus, called likewiſe Fulgentius on account of his eloquence and ſcience, was a Benedictine Monk of Orbais in France, and flouriſhed about the middle of the ninth century. Our author uniformly calls him Godeſchalcus, thus confounding him with a deacon of the Church of Liege, who flouriſhed about the year 767 and is known in the literary annals of the church as the author of the life of St. Lambert the Martyr—a book filled with legends and lying wonders.

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damnabuntur propter ipſorum mala merita, idem ipſe incommutabilis Deus, per juſtum judicium ſuum incommutabiliter prædeſtinavit ad mortem merito ſempiternam."* This is, indeed, Calviniſm ſufficiently harſh; but he elſewhere ſoftens it in the following manner:

"Illos omnes impios et peccatores, quos proprio fuſo ſanguine filius Dei redimere venit, hos omnipotens Dei bonitas ad vitam prædeſtinatos, irretractabiliter ſalvari tantummodo velit: illos omnes impios et peccatores, pro quibus idem Dei filius nec corpus aſſumpſit, nec orationem, nec dico, ſanguinem fudit, neque pro eis ullo modo crucifixus fuit, quippe quos peſſimos futuros eſſe *præſcivit*, quoſque juſtiſſime in æterna præcipitandos tormenta præfinivit, ipſos omnino perpetim ſalvari penitus nolit."†

In this laſt extract the reader perceives that the predeſtination and reprobation of Goteſchalcus are *conditional*; and though he errs, not knowing the ſcripture, when he ſays that Chriſt was not *in any reſpect* crucified for the impious and the wicked, whom he has certainly redeemed from the *everlaſting power of the grave*, yet the error carries in it nothing of blaſphemy. Indeed, we ſtrongly ſuſpect, that had Dr. Haweis weighed well the import of this paſſage, he would not have lamented ſo loudly and ſo long over the fate of "poor Goteſchalcus and his doctrine;" for modified Calviniſm like this ſeems not to be what he calls "the truths of vital godlineſs." At any rate it ill became him to ſtigmatiſe the oppoſers of Calviniſm in a body, with the epithets of "unhumbled, unawakened, phariſaical and proud;" for a greater proof of the pride of his own heart cannot be conceived, than he furniſhes by thus ſeating himſelf in the chair of infallibility and pouring forth railing accuſations againſt ſuch men as the Biſhops Taylor and Horne.

But he is ſtill more inexcuſable, if an excuſe be not found in his ignorance, when, after uſing ſuch language as this, he goes on to ſay, that "the doctrine of the *Trinity* hath a near connexion with that of *predeſtination* and grace." Was the late Mr. Jones of Nayland's faith in the Trinity not ſound? We hardly think that even our author will dare to ſay ſo; and yet it is not poſſible for two Chriſtians to think more differently than Mr. Jones and he on the ſubjects of *predeſtination* and *grace*. To be convinced of this, let the reader only compare the two admirable letters by Mr. Jones on the modern doctrine of predeſtination, publiſhed in the fifth volume of our journal, with the following *modeſt* account which Dr. Haweis gives of himſelf and his brother Calviniſts in this *imperfect* hiſtory:

"The natural man receiveth not the things which be of the ſpirit of God, neither can he know them, becauſe they are ſpiritually diſcerned. Happily the Lord in every age, though they were but few comparatively (what were few? The ages!) taught ſome the grace of God which bringeth ſalvation; and to this day a generation, accord-

* Apud Hincmar. de prædeſt. Cap. 5.

† Ibid. Cap. 27 & 29.

ing

ing to the election of grace, can say wherein WE stand, and rejoice in hope of the glory of God!!!"

We have an account of the conversion of the northern nations in the tenth century to the Christianity which was then professed in the churches of Rome and Constantinople; and the author gives a rapid sketch, certainly not softened, of the shocking immoralities which prevailed among the Clergy. No Dissenter or Deist could give stronger colouring to such descriptions, though here, as every where else, we feel the want of references to the original authors.

The eleventh century opens, in this work, with a brief account of the Crusades in Palestine; whence the author proceeds to the contests between the Emperor Otho and Pope Gregory the Seventh; and concludes, as usual, with a detail of the almost universal corruption of faith and morals. The period was a busy one, and the narrative of its transactions is animated and interesting. A just tribute is paid to the memory of Berenger for opposing the doctrine of transubstantiation, not yet universally received in the western church; but the author betrays his ignorance of the Aristotelian philosophy, when he says it was *ridiculous* to attempt by means of it to defend so monstrous an absurdity. The Aristotelian division of body into *matter* and *form*, which *may* exist *separately*, is admirably fitted for the support of transubstantiation; and we have often been tempted to believe, that, on this account and on this only, the philosophy of the *Lyceum* was in the middle ages so generally preferred to that of the *Academy*. The consequences here attributed to the prevalence of monkery certainly sprung from that system; but, for the credit of the Albigenses, we hope that they were not a spawn of the Paulinians.

The history of the twelfth century exhibits nothing very different from that which prevailed in the preceding. The Crusades were carried on with disgrace to the arms of Christian Europe: new contests arose between the Emperor and the Pope; the northern powers continued to convert their Pagan subjects and neighbours by the *sword*; and the most ridiculous questions were debated among the monks with the utmost keenness. This, however, kept enquiry alive, and sent the lover of truth to the sacred scriptures and the earliest uninspired writers of the church.

Hence much gospel truth was brought to light; and the *Waldenses* of whom our author gives a just account, got a firm footing in various countries of Europe. In this century were founded several universities, though the Christians were still indebted, for what knowledge they obtained of the most useful sciences, to the Saracens; and a copy of the *pandects* being discovered suggested to the Pope the expedient of digesting under similar heads the various canons and decrees published at different periods by Councils and Pontiffs. Hence the origin of the *Canon Law*, which being conjoined with the *Civil*, was taught as a science in the universities and gave rise to the degrees of L. L. B. and L. L. D. at that period or soon afterwards the most highly valued of all

all academical honors, becauſe the reward of the ſcience employed with moſt ſucceſs in ſupport of Papal uſurpation.*

The thirteenth and fourteenth centuries preſent to us ſcenes in all reſpects ſimilar to thoſe which we have viewed in the preceding. Cruſades in Paleſtine and Egypt againſt the followers of Mohammed, and in Europe againſt the Albigenſes; conteſts between the Pope and the Emperor, and between his Holineſs and the French King; ſchiſms in the papacy producing anathemas from Pope againſt Pope; the riſe of the Dominican and Franciſcan orders of Monks; the ridiculous diſputes among the Franciſcans themſelves; and the devotion of the Monks of all orders to the Court of Rome, are here placed before us in glowing colours. This part of the work is extremely well written, and not diſgraced by our author's uſual illiberality to thoſe who think differently from himſelf reſpecting the diſtinguiſhing dogmas of Calvin. He ſhews that the diſputes among the Monks contributed much to the riſe of the Lollards on the continent, while they ſtimulated our countryman Wickliff to ſearch in the ſcriptures for that truth which he could not find in the ſchools. We have likewiſe ſome account of the Miſſions to Tartary and China, and of the ſtop put to the progreſs of Chriſtianity in the eaſt by the victorious arms of the bigotted Tamerlane.

But we haſten to the fifteenth century, of which the hiſtory, in the work before us, opens with the fall of the Eaſtern Empire, the diſcovery of the new world, and the effects of thoſe great events on the progreſs of letters and Chriſtianity. At the beginning of this æra there were no fewer than three Popes, each claiming the ſovereignty of the viſible church, and denouncing anathemas againſt the Anti-Popes and their various adherents as well nations as individuals. To put an end to this confuſion the Council of Conſtance was called, which depoſed two of the Popes; and, the third giving in his reſignation, a new Pope was choſen, who, by the name of *Martin* the Fifth, aſſumed the eccleſiaſtical ſupremacy over the weſtern world. The Greek Church, though proſtrate in the duſt, ſtill maintained, as at this day ſhe maintains, her independence of the See of Rome, acknowledging no viſible ſuperior to her own patriarchs. The principal tranſactions of the Council of Conſtance were the condemnation of John Huſs and Jerome of Prague to the flames in direct violation of the promiſe given to the former of theſe martyrs by the Emperor Sigiſmund; the ordering of the bones of Wickliff to be dug up and burnt; and the decree for withholding the ſacramental cup from the laity. Another Council was called, during this century, at Pavia, which depoſed Pope Eugenius; and the ſchiſms and diſſentions, which this occaſioned, paved the way for the reformation.

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* It was perhaps the diſcovery of this fact that induced our *Proteſtant* hiſtorian, after he had *madvertently* taken the degree of L. L. B. to proceed to *Doctor in Phyſic*; a proceſs certainly uncommon among clergymen, or men of general literature.

We

We thought to have finiſhed our account of this work in the preſent number; but as ſome of our author's notions, interſperſed with his hiſtory of the reformed churches, call for a more ſevere examination than his cenſures of Popes and popiſh Councils, we will not treſpaſs farther at preſent on the patience of our readers.

(To be concluded in our next.)

The Hiſtory of the Anglo-Saxons, from the death of Egbert to the death of Alfred the Great. By S. H. Turner, F. A. S. Vol. II. and III.

(Continued from P. 172.)

HAVING given our opinion upon the ſecond volume as fully as our limits allow us, with ſome corrections of the author in little points, and with high commendations of him in the principal, we proceed to his third volume.

In this we have the ſame vivacity of language and the ſame vigour of ſentiment, as in the volumes preceding. But as deſcriptions of battles are in the Roman hiſtorians the moſt brilliant parts of their works, the parts moſt calculated to call out their powers of deſcription, and beſt adapted to faſten on the ſpirits of their readers, we will ſelect Mr. Turner's account of the battle of Brunanburh, between Athelſtan and his enemies, as the moſt memorable in all the Saxon æra; the "ſucceſsful iſſue" of which "was of ſuch conſequence" in the opinion of Mr. Turner himſelf, "that it raiſed Athelſtan to a moſt venerated dignity in the eyes of all Europe.—The kings of the continent ſought his friendſhip, and England began to aſſume a majeſtic port amid the other nations of the weſt. Among the Anglo-Saxons it excited ſuch rejoicings, that not only their poets aſpired to commemorate it, but the ſongs were ſo popular, that one of them is inſerted in the Saxon Chronicle as the beſt memorial of the event."*

"Athelſtan," adds the deſcriber, from the Daniſh as well as Engliſh accounts, "formed his order of battle. In the front he placed his braveſt troops, with Egils at their head. He let Thorolf head his own band, with an addition of Anglo-Saxons, to oppoſe the irregular Iriſh, who always flew from point to point, no where ſteady, yet often injuring the unguarded. The warriors of Mercia and London, who were conducted by the valiant Turketul, the chancellor of the kingdom, he directed to oppoſe themſelves to the national force of Conſtantine," the king of the Scots. "He choſe his own Weſt-Saxons, to endure the ſtruggle with Anlaf his competitor," at the head of his Iriſh. "Anlaf, obſerving his diſpoſition, in part imitated it. He obeyed the impulſe of his hopes and his courage, and placed himſelf againſt Athelſtan. One of his wings ſtretched to the

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* P. 35.

wood,

wood, againſt the battalia of Thorolf; it was very numerous, and conſiſted of the diſorderly Iriſh.

" Brunanburh was the ſcene of action, and Thorolf began the battle he loved. He ruſhed forward to the wood, hoping to turn the enemy's flank; his eagerneſs for the fray impelled him beyond his companions. They were preſſing fiercely and blindly onwards, when Adils," the Dane, " darted from his ambuſh in the wood, and overwhelmed Thorolf and his friends with deſtruction. Egils," the Saxon colleague of Thorolf, " heard the outcries of alarm; he looked to that quarter, and ſaw the banner of Thorolf retreating. Satisfied from this circumſtance that Thorolf was not with it, he flew to the ſpot, encouraged his party, renewed the battle, and ſacrificed Adils to the manes of Thorolf.

" At this criſis, while the conflict was raging with all the obſtinacy of determined patriotiſm and deſperate ambition; when miſſile weapons had been mutually abandoned; when foot was planted againſt foot, ſhield forced againſt ſhield, and manual vigour was exerting [itſelf] with every energy of deſtruction; when chiefs and vaſſals were periſhing in the all-levelling confuſion of war, and the ranks mowed down were fiercely ſupplied with new crowds of warriors haſtening to become victims; the chancellor Turketul made an attack, which influenced the fortune of the day. He ſelected from the combatants ſome citizens of London, with whoſe veteran valour he was familiar; to theſe he added the men of Worceſterſhire, and their leader the magnanimous Singin. He formed thoſe choſen troops into a firm and compact body; and, placing his vaſt muſcular figure at their head, he choſe a peculiar quarter of attack, and ruſhed impetuouſly on his prey.

" The hoſtile ranks fell before him. He pierced the circle of the Picts and the Orkneymen, and, heedleſs of the wood of arrows and ſpears which faſtened in his armour, he even penetrated to the Cambrians and the Scots. He beheld Conſtantine the king of the Grampian hills, and he waded through the gory torrents to aſſail him. Conſtantine was too brave to decline his daring adverſary. The aſſault" of whom? of Turketul, *as the ſequel ſhews*, " fell firſt upon his," Conſtantine's, " ſon, who was unhorſed; with renovated fury the battle then began to rage" *anew*.— " Every heart beat vehement; every arm was impatient to reſcue or to take the prince. The Scots, with noble loyalty, precipitated themſelves on the Saxons to preſerve their leader. Turketul would not forego the glorious prize. Such, however, was the fury of his aſſailants; ſo many weapons ſurrounded the Saxon chancellor; that his life began to tremble, and even he repented of his daring; he was nearly oppreſſed. The prince was juſt releaſed, when Singin with a deſperate blow terminated the" Prince's " conteſted life. New courage ruſhed into the boſoms of the Saxons, on this event. Grief and panic as ſuddenly overwhelmed their enemies. The Scots in conſternation withdrew, and Turketul triumphed in his hard-earned victory.

" Athelſtan and his brother Edmund were, during theſe events, engaged with Anlaf. In the hotteſt ſeaſon of the conflict, the ſword of Athelſtan broke at the handle, while his enemies were preſſing fiercely upon him. He was ſupplied with another, and the conflict continued to be balanced.

" After the battle had long raged, Egils and Turketul, purſuing the retreating Scots, charged ſuddenly upon Anlaf's rear. It was then that his

his *determined* bands," though ſaid before to conſiſt of the diſorderly Iriſh, "in one of his wings, began to be ſhaken; ſlaughter thinned their ranks; many fled; and the aſſailants cried out Victory. Athelſtan exhorted his men, to profit by the auſpicious moment. He commanded his banner to be carried into the midſt of the enemy. He made a deep impreſſion on their front, and a general ruin followed. The ſoldiers of Anlaff fled on every ſide, and the death of purſuit filled the plain with their bodies." *

This battle is well deſcribed by Mr. Turner, with much of the energy and with ſome perhaps of the affectation obſervable in the Roman deſcriptions of battles. Yet there is one circumſtance certainly wanting in the Roman deſcriptions, which Mr. Turner has in a note endeavoured to ſupply, the geographical poſition of the field of battle. "It is ſingular," he juſtly cries, concerning a point ſo momentous to the ſatisfaction of every reader, Roman or Britiſh, "that the poſition of this famous battle is not aſcertained. The Saxon ſong ſays, it was at Brunanburh; Ethelward, a cotemporary, names the place Brunandune; Simeon of Durham, Weondune or Etbrunnanwerch, or Brunnan Byrge; Malmeſbury, Brunsford; Ingulf ſays, Brunford in Northumberland. Camden thought it was at Ford near Bromeridge in Northumberland. Gibſon mentions, that in Cheſhire there is a place called Brunburh. I obſerve that the Villare mentions Brunton in Northumberland." †

So much is the reader toſt about this ſea of criticiſm, by the wanton winds of conjecture! Let us therefore endeavour to drop anchor, and to ride ſecurely there. The only conjecture not noticed, is the only one worth our notice. Florence of Worceſter fixes preciſely the ſcene of debarkation to the invading army. This is the firſt point to be determined, and yet has been the laſt to be propoſed. Hibernienſium multarum inſularum rex Paganus Anlafus," notes Florence," "a ſocero ſuo Rege Sectorum Conſtantino incitatus, *oſtium Humbri fluminis* validâ cum claſſe ingreditur." ‡ Away then with both the impertinences of Brunburh in Cheſhire, and of Bromeridge in Northumberland. Away alſo with that impertinence which is not ſpecified by Mr. Turner, yet has the ſanction of both Leland's and Camden's approbation, § but is ſtill wilder than either; of the battle being fought near Axminſter in Devonſhire. The deſcent muſt have been made in either Lincolnſhire or Yorkſhire, on the northern or ſouthern ſide of the Humber. And the battle was aſſuredly fought near it, as Florence goes on immediately thus, with this uſeful particularity of touches: "Rex Æthelſtanea, fraterque ſuus Eadmundus, in loco qui dicitur Brunanburgh cum exercitu occurrerunt, et, prælio a diei principio in veſperum tracto, 5 regulos ſeptemque duces, quos adverſarii ſibi in auxilium conduxerant, in-

* P. 30—34. † P. 31.
‡ P. 349. edit. Londini. 1592.
§ P. 149. edit. 1607; and Itin. III. 72. 73.

terfecerunt;

terfecerunt; tantumque ſanguinis, *quantum eatenus in Angliâ nullo in bello fuſum eſt*, fuderunt; et Reges Anlafum et Conſtantinum AD NAVES fugere compellentes, magno reverſi ſunt tripudis." So near was the battle to the Humber and the navy. "Illi veró, ſummâm infelicitatem de *interitu* ſui exercitûs conſecuti, cum *paucis* redeunt in ſua."‡ So ſevere had been the military execution! Where then was this execution done? It was, *we* think, at Burrow-bridge in Yorkſhire. The name of Burrow ſtill echoes one half the name of Burnan-*Burh*, as the other is ſtill retained by what a brook or a river is ſtiled in that part of the kingdom univerſally a *Burn*. Thus we have Little Ouſe*burn* and Great Ouſe*burn*, two villages between Boroughbridge and York, but much nearer to that than this, and both denominated from the *river* on which they lie; as, on the other ſide of Boroughbridge, or "at the ende of Maſſeham townlet," Leland "paſſed over a fair *ryver*" or brook "called *Bourne*."§ Leland therefore adds very uſefully for our inquiry, that "the towne" of Boroughbridge "is but a bare thing; it ſtondith on Wateling-Streate; *almoſt at the very ende of this towne cummith a little broke* a 4 or 5 miles of by weſt, called Tudland, and renneth into We [Ure] *a very little beneth* Borough Bridge."‖ The advantage of ſuch a poſition, an angle of land at the union of a brook with a river, occaſioned the Romans aſſuredly to conſtruct a *Burh* upon it, though Aldborough was ſo near and ſo conſiderable; Aldborough being merely the town, and the capital town of the Brigantes, but the *Burh* being the *ſtation* upon the ford over the Ure. And this is the very fort or caſtle, *we* conjecture, which is called in the language of the times "Urbs Broninis" by the biographer of Wilfrid, and in which he ſays Wilfrid was ordered by the king of Northumbria to be impriſoned; "ducentes—ad præfectum nomine Osfrid, qui præerat in *Broninis Urbe Regis*."* At this caſtle, fort, or ſtation, now encircled with a town by the Saxon demolition of Aldborough, we apprehend the attack of Athelſtan began; and we believe the battle to have been continued along the banks of the Ure as far as Rippon, a length of ſix miles. At Rippon is an indication of a battle, remaining to this day, worthy of ſuch a battle, and worthy to be at laſt incorporated into our national hiſtory of it; as having no parallel in the whole iſland, none even (we believe) in the whole world. "There apperith by eſt north eſt at the toune end of Ripon," Leland tells us, "*a great hille of yearth caſt up* in a playn cloſe, bering now the name of Iſſhow Hille; where, be al likelihod, hath beene *ſum great Forteres* in the *Brytons tyme*. And at the very north ende of the toun, in the ſide of a cloſe behind the biſhop's palace, is *another hille* lyke *a kepe of a caſtel*, bering the name of Alhalows Hilles," from the church of *Alhalowes* exiſting formerly in that part of the

‡ Florence 349—350. § Itin. 1. 91. ‖ Itin. 1. 95.
* Gale's Scriptores I. 69—70.

old

old town; "ſo that *one of the hilles* ſtandith *directly ſet agayn the conſpect of the other.*"† From this poſition of the hills, and from their union in one name of plurality, they appear to have been both thrown up at the ſame period and both conſtructed for the ſame purpoſe. What then was this? Leland did not know; conſidering them only as remarkable for their ſize, and calculated for the uſe of war. Camden knew almoſt as little about them, noticing only one of them, the former, but referring it with tradition to the *Daniſh* wars, and calling it "a mount of earth pretty large, denominated Hilſhow, and reported to have been formed by the *Danes.*"‡ Nor did Gibbon take any notice of either. But "Hilſhaw hill on the eaſt ſide of the town," as Mr. Gough comes luckily forward to inform us of a circumſtance moſt formidably pictureſque, "is made up of human ſkeletons laid in regular order, greatly decayed, diſcernable from the top to the bottom of the hill." It thus appears to be *a funeral pile* of earth, as large as a fortreſs and as ample as a caſtle-keep, yet compoſed of human bodies laid in regular layers one over the other, and all accumulating into one vaſt pyramid of periſhing mortality. The idea of ſuch a pyramid is awfully grand to the fancy, and the ſpectacle of ſuch a pile is terribly great to the feelings, of man. Yet the exiſtence of the ſpectacle cannot be doubted, becauſe the "human ſkeletons" are "diſcernible" by the very eye, as "laid in regular order," and as reaching "from the top to the bottom of the hill." And the other hill, which from the ſilence of Camden concerning it we believe to have been deſtroyed before his viſit to Rippon, was aſſuredly formed of the ſame aſtoniſhing materials. "Whether they were buried after a plague or a battle," Mr. Gough notes, "or from the rubbiſh of the ruined monaſtery, or on what account the hill was raiſed, is quite uncertain." It may well be uncertain, when ſuch conjectures as two of theſe are ſolicit the notice of a ſcholar, an antiquary, and a thinker. Had this *human mount* been raiſed after a plague, the bodies *would not have been* "diſcernable," we may be ſure, "from the top to the bottom of the hill." *Nor could they have been poſſibly* deſcried, as ſkeletons, from "rubbiſh." The "new minſter" was all entire in Leland's days, the old minſter remained in ſome walls, but both were on different ſcites, and theſe *hills of human fleſh* ſhewed themſelves at the very time to be ſo antient, as to have been taken by Leland for Britiſh fortreſſes. The tradition indeed of the town at the time, as caught by Camden and rehearſed to us, referred the exiſting hill to the *Daniſh* period. And to the *Daniſh* they both belonged undoubtedly. "It had," Mr. Gough ſubjoins concerning one, "for ſome

† Itin. I. 93.

‡ P. 570. "Tumulum terreum ſatis grandem, Hilſhow dicunt, quem a Danis aggeſtum perhibent."

time

time paſt been covered with wood;"** and has *therefore* been always diſtinguiſhed by the *Daniſh*-Saxon appellation of Shaw, a wood.—"At this town," does Gibſon inform us, but "here," does Mr. Gough more ſpecifically tell us as he continues his account of this Hilſhaw, "in the year 1695 was found a conſiderable number of *Saxon coins*, namely of their braſs *ſticcas*, whereof there were eight to a penny; they were of the *later* race of the kings of Deira, or rather the Sub-reguli, after Egbert had reduced it to be part of his monarchy."†† This diſcovery reduces the chronology to a ſhort compaſs. Theſe Saxon *moieties of farthings*, as found "here" in the very mount that *once was mortal*, were minted by the *later* kings of Deira, and ſo come down nearly or wholly to the age of Athelſtan; proving both the mounts to have been compoſed of *Saxons* alone. Yet let us fix the chronology, if we can, ſtill more ſecurely. "The commune opinion is" at Rippon, we hear from Leland, "that Odo, archebiſhop of Cantewarbyri, cumming ynto the north partes with king ....." Athelſtan aſſuredly, as the ſequel ſhews, though *then* Odo was only biſhop of Ramſbury,* "had pitie of the deſolation of Ripon chirch," made "of the *Danes* in that place," as Leland expreſsly ſpeaks a very little before,† "and began or cauſſid a new work to be edified wher the minſtre now is."‡

We have thus brought Athelſtan to Rippon, but under the uncertain guidance of tradition only. Let us therefore turn to records. There we find "*Athelſtanus* Sanctuarium Ripponenſi eccleſiæ conceſſit et terminos hinc inde ad unum milliare extra oppidum Sanctuario deſignavit, quorum unus appellatus *Crux Athelſtani*."§ And, what comes to the point at once, Athelſtan is averred by another record to have been at Rippon with ALL his army: "Athelſtanus venit *cum omni exercitu* ad eccleſiam Sancti Wilfridi in Ripon."‖

We have entered into this long courſe of antiquarian notices, in pure compliment to Mr. Turner, and in order to perfect what he found himſelf as an antiquary incapable of executing, yet what, as an hiſtorian, he might juſtly think himſelf above; and thus to fill up thoſe chaſms in his narration of events, which leave the incidents without their requiſite circumſtances, the localities requiſite to their general propriety, and the evidence requiſite to their particular authentication. When Livy tells events, he ſpeaks almoſt always as from himſelf; and when Tacitus pronounces his oracles, as oracu-

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** Gough iii. 57. †† Gibſon c. 873.

* Richardſon's Godwin, 50.

† Monaſticon then is wrong, in referring this deſolation to Edwy ten years later; i. 172.

‡ Itin. i. 92. § Monaſticon i. 172.

‖ Ibid. ibid.—The ſlain of the Danes, the Scots, and the Iriſh in the battle of Brunenburh, were *left unburied*. (Huntingdon f. 203, and Sax. Chron. p. 113.)

larly he almoſt always pronounces, he hardly ever appeals to any other witneſs. "Anlaf commenced the warfare," we hear Mr. Turner aſſerting, "by entering the Humber with a fleet." This appropriates the general ſcene of action, agreeably to all that we have ſeen before. "The northern accounts ſtate, that the firſt army collected by the friends of Athelſtan being unequal to a conteſt, pretended negotiations; and fictitious offers of money were made by the Anglo-Saxons, to gain time till all their army could be aſſembled." After ſome delay "the tidings were added, that Athelſtan had that day marched into *the city* a powerful hoſt." What city then is this? Mr. Turner preſumes not to tell us. Shall we then preſume? We will. It was therefore, we ſay, York; from which Athelſtan marched to aſſault Burrow-Bridge, and to purſue his victory as far as Rippon. In the battle "the ſword of Athelſtan broke at the handle, while his enemies were preſſing fiercely upon him. He was ſpeedily ſupplied with another," and, as a note adds, "by a miracle which the prayers of Odo produced." We thus find *him* preſent with Athelſtan at the battle, whom we have previouſly found inducing Athelſtan after the battle to re-edify the ruined church of Rippon. And, as Mr. Turner himſelf adds, "the books of the old writers had never mentioned a greater ſlaughter in this iſland, 'ſince the Angles and the Saxons hither came from the eaſt over the broad ocean, and fought Britain; when the illuſtrious *war-ſmiths* overcame the Welſh,' and 'the Earls, excelling in honour, obtained the country.'*

Yet let us attend upon the ſteps of our engaging hiſtorian.

"In 919 the dignity of Emperor was conferred on Henry the Firſt or the Fowler.

"The wars of Henry with the barbarous nations of Hungary, with the Danes, Bavarians, Suabians, Bohemians, Vandals, Dalmatians, and Francs, by their ſucceſsful iſſue produced to him a high reputation, and gave new dignity and power to the Imperial crown; but his mind ſoared above the praiſe of a barbarous conqueror. Such characters have a thouſand rivals. The catalogue of men, whoſe ſucceſsful courage or tactical management has decided fields of battle in their favour, is as extenſive as time itſelf. Wars have every where deformed the world, and conquerors may of courſe every where be found. It is for thoſe who diſplay a cultured intellect and uſeful virtues, whoſe lives have added ſomething to the ſtock of human happineſs, and whoſe characters therefore preſent to us the viſions of true greatneſs, that hiſtory muſt reſerve its frugal panegyrics. Henry the Fowler was one of thoſe moſt fortunate perſonages. He found his German ſubjects wedded to their barbariſm by their agricultural and paſtoral habits; and, while he provided for their ſafety, he laboured to improve both their morals and their mind.

"He determined for this purpoſe, to draw the population of Germany

* V. iii. p. 25.

from

from their rude, unſocial, and expoſed villages into towns; into thoſe happy approximations of ſociety, which preſent a barrier to the ſword of war, which are the nurſeries of the middle order of men, which tame the ferocities of the human paſſions, give dominion to moral ſympathy, communicate cultivation and knowledge by perpetual contagion, and cauſe the virtues to bloſſom amid general emulation, by daily leſſons of their neceſſity, their diffuſion, and their fame. Theſe towns he fortified with ſkilful labour."*

This ſurely is a luſtrous extract. But let us go on to another, and a ſimilar one.

"Harold" Harfagre, "though a barbarian, was not merely the brutal ſoldier. The ſpirit of improvement, which at this period influenced an Alfred and a Henry, ſeems to have been communicated to him. He alſo aſpired to legiſlate as well as to conquer. He endeavoured to civilize the countries, [which] he ſubdued. It is pleaſing to meet with theſe characters, in an age of ſuch ferocity. They are like the tranſient ſummers of the polar regions: beauty and beneficence ſtream ſuddenly in the glowing beams, and months of icy gloom are forgotten amid the general gaiety of reanimated nature. *As* delightful to the hiſtorian and to the ſtudent of the uncivilized ages, is the appearance of thoſe minds, whoſe powers have been directed to enlighten the obſcurity, and to mitigate the winter of unſocial barbariſm. They are the cheering luminaries of human nature, whoſe ſucceſſion has produced the wiſdom, knowledge, and virtue, which ſurround us."†

But let us revert to our own Athelſtan, as in ſpite of all our philoſophy our own heroes will always challenge our admiration moſt loudly.

"It was the peculiar glory of Athelſtan," obſerves Mr. Turner, "that he nurtured and enthroned ſeveral kings in Europe. He educated and eſtabliſhed Alan of Bretagne, Louis of France, and Haco of Norway; and theſe actions are not recorded by Engliſh writers, but are atteſted by the chronicles of the countries benefited by his liberality. Our own authors, by omitting theſe circumſtances, have concealed part of his fame; but this moderation entitles them to credit in other ſimilar events. We may therefore believe, on their evidence, that he returned to Howel the kingdom of Wales, and to Conſtantine the kingdom of Scotland; declaring, that he would rather beſtow kingdoms than enjoy them. He gave another proof of his magnanimity in this reſpect, in his reception of Eric, whom at the call of Norway and of humanity he had aſſiſted to dethrone. When Eric abandoned the ſceptre of Norway, he went to the Orkneys; and, having collected a great army, he plundered along Scotland. Athelſtan heard of his vicinity, and ſent in meſſage to him, that his father and himſelf had been united in bonds of the ſtricteſt friendſhip, and that he wiſhed to ſhew his eſteem for Harold in kindneſſes to his ſon.

"Eric gladly accepted his favours; and Athelſtan placed him in Northumbria to reign in feudal ſubordination to himſelf. Eric was baptized,

* P. 74—76. † P. 83—84.

and fixed his habitation at York. Eric is drawn by Snorre, as a tall, active, powerful man; formidable, and uſually ſucceſsful, in war; fierce, precipitate, ſelfiſh, and ſilent. His wife Gunnhilda has obtained a nich in the uncouth temple of Norwegian hiſtory. She was uncommonly beautiful, very intelligent, and engaging; but nature had placed her among barbarians, and her talents only augmented her power of miſchief. She became notorious for her cruelty and deceit." *

Yet as even extracts from publications ſhould be made a little upon the very principles, on which the publications themſelves are compoſed; we ſelect another extract concerning Athelſtan.

"It was a common ſaying of the Anglo-Saxons of Athelſtan," we hear, "that no one more legally or more learnedly conducted a government. It is not at all ſurprizing, that he was a favourite both among his own people and in Europe. He was certainly a great and illuſtrious character. He appears to have been as amiable as great. To the clergy he was attentive and mild; to his people affable and pleaſant. With the great he was dignified; with others he laid aſide his ſtate, and was condeſcending and decently familiar. His ſtature was almoſt the middle ſize, *corpore deducto*; his hair yellowiſh, twiſted with golden threads. His people loved him for his bravery and humility; *but* his enemies felt the thunder of his wrath.

"*But*, amidſt all our admiration of this diſtinguiſhed perſonage, we are doomed to remember that it is human nature [which] we are contemplating. The ſigh of undiſſembled grief checks our recording pen; for alas! one incident yet remains to be unfolded, which tinges this glorious orb with the moſt fatal ſtain, a brother's blood. Oh, ambition! thou ſeductive fiend, for ever ſhall thy ſolicitings deſtroy the virtue of the great; ſhall human glory be always ſhrouded with thy crimes? In every age hiſtory has to mourn the ſoaring minds, whom [which] thou haſt caſt down to infamy and ruin; and yet mankind liſten to thy deluſions, the world is ſtill deſolated by the madneſs of thy votaries!" †

Having given theſe extracts to our readers, in conformity to our deſire of making our extracts in ſome meaſure reſponſive to each other, we muſt now violate our deſire for the ſake of variety, and give others relative to novel parts of the hiſtory.

"As theſe pages have not drawn a veil over thoſe actions of Canute's which breathe a barbarian ſpirit," Mr. Turner tells us concerning a king, who was certainly born a pagan, but who appears all at once a Chriſtian, though we know not from Mr. Turner or any other hiſtorian *when* or *why* he became one; "it would be injuſtice to his more reflective age, to omit the following paragraphs of his public letter, which allude ſo nobly to his former conduct. In viewing his paſt actions with ſentiments of regret, and in publicly confeſſing that he intends an amendment, he diſplays a greatneſs of mind, which kings of ſuch ſucceſsful ambition have ſeldom reached. Canute is an inſtance rarely paralleled, of a character improved by proſperity. His worſt actions were in his days of peril. When the

* P. 89—91. † P. 192—193.

full

full glory of eſtabliſhed and multiplied power ſhone around him, his heart became humble, pious, and ennobled. Educated among vikingr" or piratical princes, " his firſt miſconduct may be referred to his tuition. His latter feelings were the rich produce of his improved intellect and native magnanimity.

' Be it alſo known to all, that I have vowed to Almighty God, to govern my life henceforward by rectitude, to rule my kingdoms and people juſtly, and pioufly to obſerve equal judgment every where; and *if, through the intemperance and negligence of my youth, I have done what was not just, I will endeavour hereafter, by God's help, intirely to amend it.*' Therefore I beſeech and command all my conſiliarii, to whom I have confided the councils of my kingdom, that they in no ſhape ſuffer or conſent to any injuſtice throughout my realm, neither from fear of me, nor from favour to any perſon of power; I command all the ſheriffs and governors of all my realm, as they value my friendſhip or their own ſafety, that they impoſe unjuſt violence on no man, whether rich or poor; but that the noble and their inferiors, the wealthy and the needy, may enjoy their property juſtly. This enjoyment muſt not be infringed in any manner, neither in behalf of the king, nor any other man of power, nor on the pretext of collecting money for me, becauſe there is no neceſſity that money ſhould be obtained for me by unjuſt exaction.'

" After alluding to ſome enemies whom he had pacified, and mentioning that he was returning to Denmark, whence, as ſoon in the ſummer as he could procure ſhipping, he propoſed to viſit England; he continues:

' I have ſent this letter firſt, that all my people may rejoice in my proſperity; becauſe, as you yourſelves know, I have never forborne to apply myſelf and my labour, nor will I ever forbear to devote either, to the neceſſary utility of all my people.'

" Theſe patriotic ſentiments, from a royal pen, are highly valuable. Such kings give new ſplendour to their thrones, and ſecure to themſelves that perpetuity of fame which mortality ſo covets."*

This is all ſaid with a judicious propriety of mind and a religious dignity of ſpirit. Yet whence reſults this dignity or that propriety? From the incident ſo ſtrangely omitted by Mr. Turner and all our hiſtorians. But what was this? His converſion to Chriſtianity. Of the ſtriking efficacy of ſuch a converſion, we have a memorable inſtance in the very aſſociate with Canute's father in piracy. " In 994," as Florence tells us, " Anlaff king of the Norway-men, and Swain king of the Danes," made a deſcent upon England. They attacked London, but were beat off by the Londoners with no little ſlaughter of the aſſailants. " Then, exaſperated at once with rage and grief, the ſame day they retired from it, and firſt in Eſſex and Kent, but about the ſhores of the ſea, then in Suſſex and Hampſhire, they burn the towns, lay waſte the lands, and without reſpect of ſex deſtroy many with fire and ſword, carrying off a very great booty."† At laſt a peace was made with them by Ethelred the king of

* P. 298—300.

† P. 366. " Anlafus Rex Norregamorum et Sueinus Rex Danorum," &c.

of Weſt Saxony. Then, "by the order of King Ethelred, Alfage biſhop of Wincheſter and Ethelward the noble duke went to King Anlaff," who muſt have appeared more mild in ſpirit and more religious in affections than Swain, "and on hoſtages being given attended him with reverence to the royal ville of Andover, where the king lodged. The king received him in a reſpectful manner, cauſed him to be" baptized and "confirmed by a biſhop;" as confirmation and baptiſm were adminiſtered to *aaults* with an immediate ſucceſſion together, "adopted him for his ſon" in the baptiſm, "and preſented him with royal gifts. But he promiſed King Ethelred not to come any more into England with an army; then returned to his navy, went back the ſummer following to his country, and *well obſerved his promiſes.*"‡

Such was the happy operation of Chriſtianity upon this royal pirate's mind, as to humanize his affections at once, and to transform the ſavage into a man, into a man as confiding in others as honourable in himſelf! Chriſtianity was alſo pervading the breaſts of the Danes in general, ſecretly indeed yet powerfully. Swain went on with his piracies, and ſeventeen years afterwards ſtormed Canterbury, took the archbiſhop priſoner, brought him ſome months afterwards before his army, but there treated him with ſuch indignities, as induced a ſpectator whom he *had baptized and confirmed* the very day before, "with the piety of impiety," as one hiſtorian characteriſtically tells us, to put him out of his pain with an axe.* In the ſame ſecreſy of manner with this ſavagely merciful actor towards the archbiſhop, we believe Canute to have been made a Chriſtian. Yet hiſtory ſpecifies not the fact itſelf, and only betrays ſome circumſtances atteſting it. That he was a Chriſtian in 1031, the 15th year of his reign, when he wrote the letter ſo properly diſplayed by Mr. Turner; is evident from the whole tenour of it, even as diſplayed by Mr. Turner himſelf. In it he ſays, that "he even went" to Rome "*in order to pray for the redemption of his ſins*;" that "there

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&c. "Unde furore ſimul et triſtitiâ exaſperati, eâdem die receſſerunt inde, et primitus in Eaſt-Saxoniâ et Cantiâ circaque maris ripas, deinde in Suthſaxoniâ Suthamtun-enſique provinciâ, villas incendunt, agros devaſtant, et ſine reſpectu ſexûs quam plures ferro et flammâ abſumunt, prædamque ingentem agunt."

‡ P. 367. "Juſſu Regis Æthelredi, Wintonienſis epiſcopus Alſeagus, nobiliſque Dux Æthelwardus, regem Anlafum adierunt, obſidibuſque datis illum ad regiam villam Andeaſaran, ubi Rex manebat, cum honore deduxerunt. Quem Rex honorificé ſuſcepit, confirmari ab epiſcopo fecit, ſibi in filium adoptavit, regioque munere donavit. Ille vero ſe non amplius ad Angliam cum exercitu venturum, Regi Æthelredo promiſit, et ad naves poſtea rediit, æſtateque imminente ad patriam devectus ſua promiſſa bene cuſtodivit."

* P. 278. "Quidam Thrum nomine, quem confirmavit pridie, impiâ motus pietate," &c.

was a great aſſemblage of nobles at the *Eaſter* ſolemnity" in Rome, with *the Lord the Pope John* and Conrad the emperor;" that he "ſpake with the emperor, *the pope*, and the princes, on the neceſſities of" his "Engliſh and *Daniſh* ſubjects," the Daniſh as equally Chriſtian in ſome with the Engliſh in all, for "a more equal law and better ſafeguard" to "be granted to them," *Danes* as well as Engliſh, "*in their journies to Rome*;" that "the emperor aſſented, and Rodolph the king who rules moſt of the paſſages, and all the princes eſtabliſhed, that" his "*ſubjects*, whether merchants *or travellers from piety*, might go and return to" and from "Rome, without detention or exaction;" that he "alſo complained before the *pope*" of "— ſuch an immenſity of money—extorted from" his "*archbiſhops*, when they came to Rome for the pall;" and that "it was "declared—*this ſhould not happen again.*" * Here we ſee the *Chriſtian* king pourtrayed by his own pencil, at full length, and upon Mr. Turner's own canvaſs. When therefore was he converted to Chriſtianity? Certainly, many years before. In this very letter he tells his ſubjects, that "this journey indeed he had vowed before God to perform *now long ago*." † Accordingly in the ſecond year of his reign and the year 1018, he ſigns a diploma to the cathedral of Canterbury with theſe words at the head of it, "I at length emperour Knuto, having obtained the Engliſh government in the iſle from Chriſt the King of Kings—do," &c.‡ Even the year before, he appears a Chriſtian; when the infamous Edric, that moſt ſucceſsful of all traitors for a time, upbraided Canute with his own exertions to ſerve him, and cried, "For thee I firſt deſerted Edmund, and in fidelity to thee I even deſtroyed him afterwards;" when, "on this addreſs the changed countenance of Canute betrayed his anger by his bluſhes, and his lips inſtantly pronounced this ſentence againſt him, "Deſervedly then ſhalt thou alſo die, as thou haſt been guilty of high treaſon *againſt God and myſelf*, who haſt murdered thy own Lord and my ſworn brother, *Thy blood be upon thy head, for thy mouth hath teſtified againſt thee, ſaying I have ſlain the Lord's anointed.*" §— Canute then was a Chriſtian, before the death of Edmund devolved the whole royalty of England upon him. For that reaſon Malmeſbury ſpeaks of him, as "having unjuſtly entered upon the royalty,

* P. 296—298. Mr. Turner has not noticed the inſignificant word "oratum" in Wilkin's Concilia 1. 297.

† "Jam dim devoveram." Ibid.

‡ "Ego denique imperator Knuto, a Chriſto Rege Regum Regiminis Anglici in inſulâ potitus," &c. 1. 296.

§ Malmeſbury, f. 41. "Ait, Edmundum pro te primó deſerui, poſt etiam ob fidelitatem tuam extinxi. Quo dicto Cnutoni facies immutata iram rubore prodidit, et continuo prolata ſententia; Merito ergo, inquit, et tu moriére, cum ſis læſæ majeſtatis reus in Deum et in me, qui dominum proprium et fratrem mihi fœderatum occideris. *Sanguis tuus ſuper caput tuum, quia os tuum locutum est contra te, quod missiti manus in Christum Domini.*" See 2 Sam. 1. 16.

but as modelling his life with great civility and fortitude."‖ Canute was even a Chriſtian to all appearance the year before, when that ſet encounter took place between him and Edmund in the iſle of Alney near Glouceſter; when "peace, friendſhip, fraternity," ſays an hiſtorian, "being confirmed between them by compact and by *oaths*," the ſame oaths aſſuredly from both, as not diſtinguiſhed in either, and from both aſſuredly Chriſtian oaths, "the kingdom is divided between them."* And he was certainly a Chriſtian a few months before, when on the death of Ethelred in April "the biſhops, abbots, dukes, and all the greater nobles of England, aſſembling together, with one conſent choſe Canute for their lord and king, and going to him at Southampton, and in his preſence renouncing and rejecting all the progeny of King Ethelred, they ſettled a peace with him, and *ſwore fidelity* to him; to whom he *alſo ſwore*, that he would be a faithful lord to them *in the things of God* and *in the things of the world*."† He is *then* characterized by one of our hiſtorians, as "a king of no moderate probity."‡ Yet he had two years before, in 1014, at Sandwich "ſhewn a contempt for all laws human and divine," notes another of our hiſtorians, "as of the hoſtages that he held, youths of great nobility and elegance, *he cut off the noſes and the ears* [*and the hands*] *in all*, and even *emaſculated ſome of them*; thus exerciſing his rage upon the innocent, and glorying as if he had done a great exploit."§ From a ſavageneſs of action we cannot *always* infer the exiſtence of heatheniſm in the actor. But we can *generally*. And the ſavageneſs ſo ſpecifically mentioned as here exerciſed by Canute, in cropping the ears, amputating the noſes, and lopping away the hands of the hoſtages, how-

‖ Ibid. ibid. "Regnavit, injuſtè quidem regnum ingreſſus, ſed magnâ civilitate et fortitudine vitam componens."

* Florentius 388. "Ubi pace, amicitiâ, fraternitate (pacto et ſacramentis) confirmatâ, regnum dividitur."

† Florentius 384. "Epiſcopi, Abbates, Duces, et quique nobiliores Angliæ, in unum congregati, pari conſenſu, in dominum et regem ſibi Canutum elegêre, et ad eum in Suthamtoniâ venientes, omnemque progeniem Regis Æthelredi coram illo abnegando repudiantes, pacem cum eo compoſuêre, et fidelitatem illi juravêre; quibus et ille juravit, quod et ſecundum Deum et ſecundum ſæculum fidelis eſſe vellet eis dominus."

‡ Huntindun, f. 208. "Nec enim mediocris erat rex Cnut probitatis."

§ Malmeſbury, f. 39. "Humano et divino jure contempto, obſides quos habebat, magnæ nobilitatis et elegantiæ pueros, naribus et auribus truncatos quo dam etiam eviravit; ſic in infontes graſſatus, et magnum quid egiſſe gloriatus." Sax. Chronicle ſays, he cut off their *hands* and noſes. Floretius 382, "illorum *manibus* truncatis, auribus amputatis, naribus præciſis;" Huntindun, f. 207, "abſcidit eis manus et naſum;" Hoveden, f. 248, "manibus truncatis, auribus amputatis naribus præciſis."

ever

ever the hoſtages by the laws of war might juſtly have been put to death at once, proves Canute to have been *then* a heathen. His father Swain hardly ſhowed himſelf more a heathen, when in 1013 he left "his fleet *with the hoſtages* to the care of his ſon Canute,—marched againſt the Southern Mercians,—and ordered his men," not merely "to lay waſte the lands, to burn the towns, and to plunder the churches," but alſo "*without any reſpect of mercy to murder all the males that ſhould come into their hands, to reſerve the females for the gratification of their luſts, and to do every miſchief poſſible to be done.*" ‖ Such a comprehenſive ſweep of barbarity does the heathen father here trace out before us! Yet the heathen ſon ſtands nearly as fierce a barbarian in our eyes, ſtanding over the youths that lie bound at his feet, commanding their noſes to be cut off cloſe to their faces, commanding their ears to be ſhaved away along their temples, and commanding their hands to be chopped off at their wriſts; even commanding ſome of them additionally to be emaſculated. So worthy was the ſon of ſuch a heathen father, and ſo worthy was the father of ſuch a heathen ſon! But when Canute had done the laſt of thoſe enormities, he went into Denmark, and was *there* (we apprehend) converted to Chriſtianity. He certainly returned from Denmark, in the year following, a changed man, *no longer guilty of ſuch enormities*, and *ſoon profeſſing himſelf a Chriſtian*. And, as he was baptized in *Denmark*, his baptiſm for that reaſon is not noted hiſtorically in England, and was perhaps not known generally to the heathens of Denmark.

But we return, and place Mr. Turner where he ought to ſtand, in the foreground of the hiſtorical picture. "By this unhappy miſtake," he ſays concerning our Harold's fleet being obliged to diſperſe for want of proviſions, and ſo leaving the ſouthern coaſt of England open to the Norman William's armament, "he [Harold] removed the main obſtacle to William's expedition. He deprived the iſland of its great national defence. Our navy is our frontier fortreſs. It is the theatre of our excellence, the ſanctified aſylum of our valour, our pride and our proſperity. The glory of ages emblazons our flag; around this the ſacred ſhades of our nobleſt heroes hover. They call upon their ſons, to cheer the hour of danger by their invincible emulation, like them to become the guardian angels of their country, and to earn the bleſſings of their contemporaries and of poſterity. Nor have their inſpiring examples been contemplated in vain. Patriot heroes of our days have equalled the proud-

‖ Hoveden, f. 248. "Claſſe cum obſidibus Cnuto filio ſuo commendatâ,—adverſus Auſtrales Mercios expeditionem movit, et—ſuis edictum poſuit, videlicet ut agros devaſtarent, villas cremarent, eccleſias ſpoliarent, quicquid maſculini ſexûs in manus veniret ſine reſpectu miſericordiæ jugularent, fœminas ad ſuam libidinem explendam reſervarent, et omnia quæ poſſent mala peragerent."

eſt triumphs of their forefathers. They ſtill devote their labour to protect their native ſoil from all invaſive profanation. They ſtill live the admiration of Europe. They enjoy celebrity which no viciſſitudes can deſtroy."—This is a very ſplendid paſſage indeed, burning with patriotiſm and glowing with oratory; reminding us ſtrongly of that proud boaſt of our tongues, amid the late triumphs of our nation, That nothing was too dangerous not to be attempted by our men, and nothing too difficult not to be executed by them.

" William had completed his armament in Auguſt, and it lay in the mouth of the Dive, a little river between Havre and Caen. Fortunately for his enterprize, the wind was adverſe. If it had been favourable, he would have ſailed, and the fleet of Harold would have received the firſt ſhock of the ſtorm. If the Engliſh navy had been defeated, an army was lining its coaſts which would have diſputed his landing. Should victory ſtill have followed him, his force muſt have been diminiſhed by the combats, and he would have had then to wreſtle with the ſtrength of the iſland, directed by the active talents of Harold. But the contrary winds detained him for a month at the Dive, and in this interval the Engliſh fleet left its poſition, and the invaſion of Norway called Harold from the ſouthern coaſts.

" At laſt the currents of the atmoſphere came into the direction he deſired, and the fleet ſailed from the Dive, round Havre, to St. Valery near Dieppe, which was the neareſt port between Normandy and England. Some unfavourable events had occurred. Of the large fleet ſeveral veſſels were wrecked, and many of the adventurers, whoſe courage leſſened from their leiſure of reflexion on the perils of the expedition, abandoned his ſtandard. William cauſed the bodies of the drowned to be buried with ſpeed and privacy; he exhilarated the ſpirits of his army by abundance of proviſions; and he animated their drooping hopes by his eloquent exhortations. To excite their enthuſiaſm, he cauſed St. Valery's body to be carried in proceſſion, under the pretence of imploring, and perhaps with the hope of obtaining, a propitious navigation.

" A general eagerneſs to embark now pervaded the expedition. The duke, more impatient than any, was every where urging his ſoldiers to haſten to their ſhips. To prevent diſaſters uſual to an unknown coaſt, he enjoined the veſſels to anchor round his at night, and not to recommence their voyage till the lighted beacon on the top of his maſt having given the ſignal, the general clangor of the trumpets ſhould announce the time of re-ſailing.

" With above one thouſand ſhips, replete with horſes, and every implement of battle, he quitted his native ſhores. During the day his ardent ſpirit not only led the van of his fleet, but his ſhip ſo far outſailed the others, that when a mariner was ordered to look round from the top of the maſt, he declared he ſaw nothing but the clouds and the ocean. William, though impatient for his landing, yet with dignified compoſure ordered his men to caſt anchor, and calmly took a chearful refreſhment. A ſecond ſailor aſcended, and beheld four ſhips coming into the horizon. Another, at a farther interval, declared he ſaw a ſailing foreſt. The duke's heart ſwelled with joy, and he anticipated all the triumphs of his daring adventure.

" At Pevenſey their voyage ceaſed on 28th September. They landed peaceably,

peaceably, for no oppoſing force was near. They made no ſtay here, and proceeded immediately to Haſtings to procure food. As William landed from his ſhip, it happened that he fell. In theſe days, when the mind in its moſt infant ſtate was full of the groundleſs fantaſies of childhood, the accident was interpreted into an omen of diſaſter; but the ſpreading panic was checked by the judicious ſoldier who raiſed William from the ground. Seeing his hands full of mud, he exclaimed, 'Fortunate General! you have already taken England; ſee its earth is in your hands.' How excuſable muſt be the mind of man, when a caſual ſtumble can intimidate thouſands, and a lucky expreſſion re-aſſure them! How difficult muſt it be, to lead ſuch exciteability into a ſteady courſe of wiſdom and virtue!"

This extract ſpeaks for itſelf and for its author. This we rather choſe to give at the cloſe of all, than one which ſhould naturally have claimed our attention, Mr. Turner's account of the battle immediately enſuing. The deſcription of the battle would certainly have called out more fire and flame, in the genius of our hiſtorian. This we have already ſeen in another battle. But we choſe to exhibit him *here* in a juſter and more characteriſtic view, not ſtrutting with pomp, but moving with dignity, yet moving with eaſe; detailing to his readers thoſe little anecdotes which give us a much more engaging picture of a military expedition, than what any general deſcription can poſſibly give; yet detailing them with ſuch obſervations of his own, as ſhow his mind all alert in itſ lf, all alive to the facts before it, and all awake to the general feelings of man. Having done this, we can only recommend the work once more to our readers, but recommend it now in the warmeſt terms of praiſe, as lively yet juſt, as brilliant yet authentic, as diſquiſitive yet narrative, and as ſentimental yet hiſtorical; as a firſt rate work for elegance of compoſition, for vivacity of colouring, for collection of intelligence, and for exertion of intellect.

Methodiſm unmaſked, or the progreſs of Puritaniſm, from the Sixteenth to the Nineteenth Century: intended as an explanatory Supplement to "Hints to heads of Families." By the Rev. T. E. Owen, A. B. Rector of Llandyfrydog, Angleſea, and late ſtudent of Chriſt Church, Oxford. 8vo. Pp. 123. 3s. 6d. Hatchard, 1802.

FROM the firſt eſtabliſhment of our Review to the preſent hour, we have ſeduloufly endeavoured to rouſe the vigilance of our prelates, to ſtimulate the efforts of our clergy, and to direct the attention of the laity, to the deſperate machinations of a moſt formidable enemy, who has recourſe to every poſſible means of hoſtility, in order to undermine and ſubvert the eſtabliſhed church, and to involve, as a neceſſary conſequence, the civil conſtitution of the ſtate, in its ruin. This enemy is METHODISM, which, of late years, has, in a very great degree, identified itſelf with JACOBINISM. Theſe joint aſſailants of our venerable eſtabliſhment, are encouraged to proceed in their deſtructive

ſtructive career, by the impunity which they are ſuffered to enjoy, under the very ſanction of that law, which, from its regard to *tender conſciences*, TOLERATES the audacious manœuvres of its moſt inveterate enemies. *The Act of Toleration*, as we have had frequent occaſion to obſerve, is the grand ſource of this tremendous evil, which increaſes with a rapidity proportioned to its magnitude. And, however our remarks may be ſuppoſed, by the lukewarm or the confident, to favour of *intolerance*, we ſhall continue to repeat them, until ſome member of the legiſlature ſhall have the courage to propoſe a reviſion of this, (from its *abuſe*) moſt miſchievous ſtatute. Convinced too we are that the day will come when the juſtice and neceſſity of our admonitions will be rendered manifeſt to the world. If the enemy prevail, we ſhall, at leaſt, not have to reproach ourſelves with a culpable ſilence or a ſtill more criminal inactivity. Like thoſe genuine patriots, who have analyſed the late inglorious peace, we ſhall enjoy the melancholy ſatisfaction of having diſcharged our duty by warning our countrymen of their danger. If they turn a deaf ear to the voice exerted to ſave them, the crime will be wholly *theirs* though *we* ſhall partake largely of the puniſhment.

Mr. Owen's former publication ("*Hints to heads of Families*") was noticed by us at the time of its appearance,* with well deſerved commendation; and we think him entitled to the thanks of the public for the very ſeaſonable exertion of his zeal, diſplayed in the pamphlet before us. By the dedication to the *Earl of* UXBRIDGE we are truly happy to find that that powerful and highly reſpectable nobleman is aware of the miſchiefs of methodiſm, and heartily co-operates with the regular clergy "in defence and ſupport of the proteſtant eſtabliſhed church." The weight of ſuch an example and ſuch authority cannot fail to have the moſt beneficial effects within the ſphere of its influence.

In his preface Mr. Owen diſclaims any deſign of exciting indignation againſt *all* Sectariſts, or of rouſing the government to acts of cruelty or oppreſſion againſt *any* of them. Indeed he need be under no apprehenſion of the latter; for, though his Majeſty's miniſters are, unqueſtionably, ſound and zealous churchmen, there is certainly nothing to be dreaded from any undue exertion of their vigour, in defence either of the church or of the ſtate. Mr. Owen profeſſes his object to be to prove (what he had formerly aſſerted) "that Sectariſts of all kinds are (and ever have been ſince the time of the reformation) either blind inſtruments, or wilful tools, in the hands of anarchiſts and atheiſts." The methodiſts, he conſiders, and, we think, juſtly, as the worſt of all Sectaries. Though they do not exactly reſemble, in all points, any one of the old Sectariſts, yet, he ſays "they have ſeveral things in common with many of the very worſt, and are moſt like to the independents, who are the ſpawn of the puritans, and

* See ANTI-JACOBIN REVIEW, Vol. IX. p. 192.

murdered

murdered in cold blood the good king Charles."* He then enumerates the different ſects, who have, in former times, perverted and deformed the fair doctrines of chriſtianity, and ſhews in what the methodiſts of the preſent day reſemble them.

"I am aware" he adds" methodiſts will now contend (as they have before contended with reſpect to the "*Hints to heads of Families*") that I have aſſumed as a *datum* a fact which they have never conceded, viz. *that they are all puritans and independents under a different denomination.* My humble abilities afford me no means of judging to what genus of plants a religious ſcion may belong, but by an examination of its fruits. If it ſhall be proved by the following facts, that this ſcion methodiſm is ſtill gradually producing the ſame fruits with puritaniſm of old, I truſt that every candid reader will ſpare me the trouble of pointing out its reſemblance to the original tree in all reſpects."

Here Mr. Owen quotes a publication of the Biſhop of Glouceſter's in confirmation of his own opinion reſpecting this reſemblance; and then proceeds to obſerve, "that methodiſm, under different denominations, is nearly coeval with the reformation; that the deſigns of this ſect have been uniformly hoſtile to our eſtabliſhments, and finally that it will not be conciliated." After ſaying that the errors of miſtaken but well-affected diſſenters he ſhall "ever deeply lament but cheerfully forgive," he adds;—

"But when I ſee men, under the cloak of religion, encourage a diſreſpect for conſtituted authorities, a contempt for diſtinctions of rank and property; when ſectariſts unite themſelves with jacobins, with anarchiſts, and infidels, for the deſtruction of our eſtabliſhments; when they endeavour to infuſe into the minds of the ignorant and unwary, the faſcinating poiſon of a viſionary equality which never has exiſted, and never can exiſt in any ſtate of civilized ſociety; when I ſee them, under the pretence of a more pure and enlightened religion, ardently and indefatigably aiming at the total diſſolution of that bond of amity which conſtitutes the principal ſafeguard of that PALLADIUM OF CHRISTIANITY, the PROTESTANT ESTABLISHED CHURCH: when, in contempt of his divine precepts and example, who at one time ſaid, "judge not, that ye be not judged," and, at another, "I judge no man," they actually erect within themſelves, an "*imperium in imperio*," unknown to the laws and inſtitutions of this realm, where they uncharitably judge, and unwarrantably puniſh or abſolve the ſins of their fellow creatures, and inſidiouſly pry into all the minute niceties of their domeſtic conduct; when they have the unparalleled effrontery to ſanction with their approbation the turbulent and ſanguinary counſels of a Pawſon, it would be puſillanimous in a Briton to be ſilent, and criminal in a Clergyman to be inactive."

There cannot be a doubt in any rational mind that to ſuch ſilence

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* The Independents, 'tis known, uſed to call the Churches, in deriſion, *Steeple houſes*, and we learn from Mr. Owen, that many of the Welſh Methodiſts now call them *Bell-houſes*.

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and ſuch inactivity a great degree of criminality would attach; and Mr. Owen is not only juſtifiable but highly praiſeworthy for his ample expoſure of this peſtiferous ſect. In purſuit of his plan, he gives extracts from various authors who have written on the ſubject of ſectariſm, from the middle of the ſixteenth to the commencement of the nineteenth century; and he adds ſuitable notes; replete with curious facts that have occurred within his own knowledge or obſervation.—Such a work will not admit either of analyſis or abridgment, and we muſt therefore content ourſelves with laying before our readers ſuch of the notes as tend to diſcloſe important facts, or to illuſtrate his general poſition. In his firſt note, he ſays;—

"It may be proper to obſerve, before I proceed with the extracts, that *ſome* of the methodiſts in my country have (ſince the publication "Hints to heads of Families") denied their upholding the doctrine of *faith without works*. To prove that this is juſt, as far as it reſpects Angleſea, I beg leave to ſtate, that a *chosen* preacher of methodiſm was heard, laſt ſummer (at a moſt numerouſly attended meeting of the ſectariſts in general) to declare in his public diſcourſe, *that to keep the Commandments was impossible; that the attempt was consequently useless; that all our good works were totally inefficient, and that faith alone was perfectly sufficient to insure our salvation.*"

This is the general doctrine of methodiſts, however they may affect to diſguiſe or vary it, and a more direct incitement to the commiſſion of ſin cannot eaſily be imagined.—From an old hiſtory of England the author extracts a recommendation of Biſhop Laud's to the King on the ſubject of thoſe eccleſiaſtical *excreſcences*, *lectureſhips*, which ſhews that the prelate perfectly underſtood their nature and their tendency.

"That a ſpecial care be had over the lecturers in every dioceſe, which by reaſon of their pay, are the people's creatures, and blow the bellows of their *ſedition*; for the abating of whoſe power theſe ways may be broken: that the afternoon ſermons in all pariſhes may be turned into catechiſing by queſtions and anſwers, according to the order ſet out by King James. If this cannot be; then, that every Biſhop ordain in his dioceſe, that every Lecturer do read divine ſervice in his *ſurplice* before the lecture. That when a lecture is ſet up in a market town, it be read by a combination of grave and orthodox divines near adjoining. That if an incorporation do maintain a Lecturer, that he be not ſuffered to preach till he take upon him cure of ſouls within that incorporation. That the Biſhop do countenance and encourage the grave orthodox divines of his clergy, and gain them in the ſeveral quarters of his dioceſe to be preſent at ſuch lecturers ſermons as are near them;* that ſo the Biſhop may have knowledge."

There was another uſeful project of Biſhop Laud's for preventing

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* We know one found and zealous divine who is always *present* at the ſermons of a certain *Schismatical* Lecturer, and notes down his unſcriptural doctrines, but whether the Biſhop hath knowledge thereof we do not know. REV.

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the purchaſe of impropriations by ſectaries; on which the author aptly obſerves in a note,

" It appears that the Methodiſts of theſe days follow exactly the ſteps of their parents the Puritans and Independents of old, by getting into their hands as many impropriations as they can; but if regulations ſuch as theſe, or ſomewhat ſimilar to theſe, were adopted, I will venture to ſay, that we ſhould ſoon hear no more of ſeditioniſts and enthuſiaſts: and I cannot think it unreaſonable or uncharitable that we ſhould protect ourſelves and our offſpring againſt their licentious attempts."

A ſpeech of Lord Clarendon's in which his Lordſhip directed the attention of parliament to certain ſeditious preachers " who tell their auditories that the apoſtle meant, when he bid them ſtand to their liberties, that they ſhould ſtand to their arms," draws from Mr. Owen the relation of a curious fact reſpecting a modern preacher.

" When it was reported ſome time back that the Legiſlature had in contemplation to put ſome reſtraint on the licentiouſneſs of the itinerant preachers, a Methodiſt was heard publicly to declare, in a meeting-houſe, that, " then would be the time for the *truly religious* to ſtand by each other and ſhew themſelves." It is not difficult to comprehend the meaning of theſe words, nor unreaſonable to ſuppoſe it means " *ſtand to your arms.*"

During the late rebellion in Ireland we witneſſed a ſtrange coalition between the Catholics and the Preſbyterians, for the purpoſe of rebellion; here we find a ſimilar union of the latter with the Methodiſts, for a purpoſe not diſſimilar.

" An union between the Preſbyterians and Methodiſts has been lately projected in ſome parts to my certain knowledge; between two ſects who can agree in nothing but their hoſtility to the eſtabliſhment. Since writing the above, I have had poſitive information that the Preſbyterians actually preached in the conventicles of the Methodiſts: a fact which I here pledge myſelf to prove, when called upon by thoſe who have authority to queſtion me as to the truth of the facts alledged either in this or my former publication. For which purpoſe the publiſher of this tract has been inſtructed to inform me of the name of any perſon who inquires with a good deſign."

The following appeal to the preſent government, in a note on a paſſage in which the profligate conduct of Weſley in America, is explained, which conduct cauſed him to be juridically declared " *an enemy to and hinderer of the public peace,*" will not, we truſt, be made in vain.

" Theſe paſſages from the pen of this arch-apoſtate himſelf, will ſerve, better than volumes of arguments to prove the *peaceable* diſpoſition of enthuſiaſts, and to ſhew the good fruits which fanaticiſm may naturally be expected to produce. And that it does produce ſuch in theſe days, may be learnt from a well known circumſtance which happened in Wales, of two poor women, having been terrified into fits, *from which one of them never recovered, and the other was with difficulty ſaved,* by the horrid denunciations of theſe ſpiritual maniacs. Were thoſe who are now at the head of adminiſtration to ſee the ſcenes, which I have ſeen, to know the lamentable change, which

which has taken place in the conduct, the circumſtances, the morals, the domeſtic happineſs of people who, in this country, once contentedly earned, and chearfully enjoyed the fruits of their honeſt induſtry, I am convinced, that *humanity* as well as *policy*, would induce them to employ that ſpirit which animates, and that wiſdom which directs their councils, for the ſuppreſſion of an evil, which threatens no leſs than the total ſubverſion of the principles and practices of a people as diſtinguiſhed for their patriotiſm, as they have been eminent for their loyalty; but while theſe fanatics are permitted thus wantonly to ſport with the ſenſes, nay the lives of his Majeſty's ſubjects, I can ſee no proſpect but inevitable ruin to our eſtabliſhments in Church and State."

Voltaire's wicked propoſition for the abolition of tythes extorts the following hint to ſome of the *wandering Savans* attached to the Board of Agriculture.

"Is it unreaſonable to conjecture that thoſe modern agriculturiſts among us, who ſo perpetually clamour againſt tythes, are, (ſometimes at leaſt) actuated by ſome other motive beſides the wiſh of benefiting the landed intereſt? And is it uncharitable to ſuppoſe that many of them may *now* be as others *have*, heretofore, been, *dupes to Jacobins and traitors?*"

The author tells us, (in P. 50) that a methodiſt bookſeller abſolutely refuſed to publiſh his pamphlet, for no other reaſon than that it was written in defence of the church.—Of the increaſe of methodiſts we have the following proof among thouſands that could be adduced from various parts of the Britiſh empire.

"There is, moreover, reaſon to believe, from the extraordinary increaſe, compared with other circumſtances, of diſſenting congregations regiſtered within theſe few years in this dioceſe *(Chester,)* that ſome of them have had no religious object whatever; indeed no other object than the power of aſſembling ſecretly for the ſole purpoſe of forming or executing plans deſtructive of all order and ſociety.' *Biſhop of Cheſter's Charge.*

"I have reaſon to believe, that the learned and zealous prelate, from whoſe charge the above is copied, will be grieved to find a proportionable increaſe, *at leaſt*, of ſectaries, in his new dioceſe; as will appear by the following ſtatement. In the little iſland of Angleſea alone, there have been regiſtered within the *laſt twelve months* twenty-four diſſenting meeting houſes, and *only five* preachers licenſed to officiate therein. Suppoſing therefore each of theſe perſons to hold forth in *two* chapels each Sunday, there muſt be a weekly influx of fourteen of theſe non-deſcript emigrants into that county alone: and all this, excluſive of the ſermons on week days, which have now become uncommonly frequent, and which, being almoſt always preached by perfect ſtrangers, draw to them, from the love of novelty, immenſe crowds of deluded people. When we conſider that all theſe fanatical itinerants live by ſuch periodical rambles, and when it is known that one preacher alone depoſited in the hands of another perſon, *one hundred guineas* collected, there is little reaſon to doubt, in one ſmall county, the magnitude of the evil becomes, in every point of view, truly alarming. Within the above period there were in Caernarvonſhire, twenty-eight chapels regiſtered, and ten preachers licenſed."

The methodiſts too, it ſeems, are confident, that they ſhall continue to

to increaſe, for one of their leaders, we are told, was heard to ſay;" "let the gentry and the clergy do what they can, methodiſm will prevail; and as to checking it by an act of parliament, *an act of parliament is an act of nonſenſe.*" If this is not ſeditious language, what is?

"The diſſenters have uniformly ſtuck by the French, even when they were atheiſts; even during the reign of Robeſpierre: they have joined in all the combinations of diſaffected men, to attempt a revolution here, and their meeting-houſes (with a very trifling exception) have been converted into *aſſemblies of ſedition.* Think me not ſevere; I appeal to facts;—facts that muſt ſpeak home to every man's boſom."

"As to calling the *King a fool and a blockhead*; refuſing to pray for him in their public worſhip; drinking ſucceſs to the French; adorning their parlours with portraits of Buonaparte, Tom Paine, Horne Tooke, and others; and, *perhaps, a little ivory guillotine* in ſome ſly corner; I paſs over ſuch circumſtances as theſe; what I limit myſelf to, is their *plotting treaſon.* That the diſſenters were active members of the London correſponding ſociety, is an incontrovertible truth. Thomas Hardy who was tried for treaſon, and who was the leading man in the ſociety, *is a member* of a diſſenting church, the *paſtor* of *which*, by his conduct, nearly eſcaped being placed in a ſimilar condition. The following anecdote relating to this *pious and loyal* ſociety of Non Cons is worthy your notice: Upon a Sunday previous to the laſt faſt-day but one, a miniſter preached (not the miniſter of the place) who afterwards gave notice, that ſervice would be performed there on the faſt-day. Though he himſelf was a democrat, he had got among a ſtill more deſperate ſet. They thronged about him as he came from the pulpit, and demanded, "Who gave him authority to mention about the obſervance of a faſt-day? They knew no King there but Jeſus. Thelwall's lectures were principally attended by diſſenters. Upon Hardy's trial, a *diſſenting miniſter appeared* for his character. Jeremiah Joyce, chaplain to Earl Stanhope, was brought up at Hackney college, and was a diſſenting miniſter. On the very firſt Sunday after his acquittal at the Old Bailey, he preached at the moſt reſpectable meeting-houſe the diſſenters have in the metropolis, the Rev. Mr. Tayler's, Carter-lane, St. Paul's. Can any perſon dare to ſay that this was not flying in the face of government moſt audaciouſly? Treaſon was not proved againſt Mr. Joyce, but enough was proved to ſhew he was a dangerous man, an enemy to government; notwithſtanding, the diſſenters cordially received him into their ſociety again, as a *teacher*. Good God! if they had not been ſworn enemies to the government, they never could have acted ſuch a part. Mr. Winterbotham, an aſſiſtant preacher at a diſſenting chapel in the country, was *fully convicted of preaching ſedition.* He was ſentenced to be impriſoned in Newgate: but the moment he was releaſed, the diſſenters in London ſolicited him to preach among them; and the firſt Sunday of his being at large, he actually preached to crowded audiences in Devonſhire-ſtreet, Biſhopſgate-ſtreet. This is plain and indiſputable evidence of the diſſenters' attachment to the Houſe of Hanover! or rather, is it not proof direct of their attachment to the French directory?"*

* "He ein the philoſophiſts and *ſeditious* diſſenters perfectly agree. Both aim to overthrow all Kings, by any and every means; and both uniformly encourage, protect, and patronize the initiated brethren, however weak or wicked they may be."

" But Sir, this is not all. Thomas Paine, the apoſtle of anarchy, was a diſſenter, and (I have heard) an itinerant preacher. When the Rights of Man was in manuſcript, and the *policy* of publiſhing was under diſcuſſion, leſt it ſhould not be circulated, numbers of diſſenters wrote out copies of it, which were induſtriouſly diſtributed;† and copies taken from them: ſo that had it never appeared *in print*, it would have had a rapid circulation in a clandeſtine and *private* manner."

" The moſt obnoxious writers againſt government, and in behalf of the pretended rights of man, have been brought up by, or elſe are now among the diſſenters. Godwin, the author of Political Juſtice, was a diſſenting miniſter at Beaconsfield; Gilbert Wakefield is a diſſenter; Frend, who was expelled the Univerſity of Cambridge, now aſſociates with the diſſenters; Benjamin Flower, the printer and editor of a Cambridge paper (well known for its oppoſition to government) is a diſſenter. And among thoſe perſons who have been convicted of high treaſon, as before alluded to, we ſhall find them altogether diſſenters. Thomas Muir, Fyſche Palmer, Gerald, and Skirving."

This paſſage is extracted from a publication of the Rev. David Rivers, who was formerly a diſſenting miniſter himſelf.

Having noticed the too-common practice of itinerant preachers to diſperſe ſeditious pamphlets, he ſubjoins the following juſt obſervations.

" It is evident to the moſt common underſtanding that this evil muſt continue ſo long as *itinerancy* is permitted; for while men wholly unknown, and for the moſt part, unheard of, are permitted to overrun the whole kingdom in regular ſucceſſion, it is impoſſible that the ignorant and unwary ruſtic can judge of his inſtructor's moral and political principles; it is equally impoſſible for the moſt active magiſtrate to interpoſe an effectual remedy to ſuch diſorders, while the flight of theſe migrating birds of prey, is made with ſo much ſecrecy and rapidity, that the very name of the preacher (if ſuch I may call *these* ſchiſmatics and apoſtates) is ſcarcely known to any but the *elect*, and carefully concealed from the friends of the eſtabliſhment; and while, further, they make a general practice of not permitting the ſame *orator* to hold forth twice ſucceſſively in the ſame conventicle. Theſe and other moſt cogent reaſons induce me moſt earneſtly to conjure my readers, again and again, ſeriouſly to conſider the *necessity* of reſtraining *itinerant fanaticism*.—Without this done, and done ſpeedily, it needs not the gift of prophecy to foretel, that neither the exertions of zealous churchmen, nor the efforts of patriotic ſtatesmen, can ſave the hierarchy from impending ruin, the conſtitution from inevitable deſtruction. Nor can it, in any point of view, be conſidered as *unfair* or *intolerant*, that a *Miniſter of the Established Church of England* (who has expended much of his fortune, and conſumed many a midnight lamp in attaining a knowledge of his ſacred profeſſion) ſhould require, I had almoſt ſaid *claim*, a future ſecurity that no itinerant ſeditioniſt, no ignorant and mad enthuſiaſt, ſhall poſſeſs themſelves of means to deſtroy our eſtabliſhments,

† " In the activity with which the methodiſtical diſſenters circulate their own publications, we may trace a ſtrong reſemblance between the illuminized maſons and them, vide Abbé Barruel."

ſuperior

ſuperior to thoſe with which the eſtabliſhed miniſters are armed for their defence."

In corroboration of the Biſhop of Rocheſter's pertinent remarks, in one of his excellent charges, on the connection between Sunday ſchools and conventicles, the author ſays;

"I beg leave, moſt unequivocally, to ſtate the circumſtance which firſt induced me to form a favourable opinion of the general principles of the *Methodists*. Soon after I was called upon to perform the duties of my preſent ſtation, I was applied to by an old Methodiſt (who has now paid the debt of nature and proved his parental regard to his children, by leaving *half-a-guinea* to one of them, no way undeſerving, and twenty pounds to the next Methodiſt chapel) to contribute, as a Rector of the pariſh, towards the eſtabliſhing and ſupporting a Sunday ſchool. My anſwer was that I would gladly do all in my power to encourage ſuch an inſtitution, provided I was ſatisfied reſpecting the religious principles which it was intended to inculcate into the minds of the ſcholars. Being aſked "what would ſatisfy me?" I *then* ſaid (but I ſhould ſay much more *now*) "the conſtant attendance of the *maſter* and *ſcholars* at church" It is ſufficient to add that my contribution *was not accepted;* and that there is a Sunday ſchool kept in a conventicle in my pariſh by no regular perſon, but ſtill by one of thoſe who term themſelves *ſaints*."

A paſſage is extracted by the author from Cecil's edition of Cadogan's diſcourſes, the impudence and preſumption of which, he condemns with equal ſeverity and juſtice, obſerving; "for more ſpecimens of the ignorance, malevolence, ſcurrility, and abuſe of theſe *reverend* gentlemen, I muſt refer thoſe readers, who have curioſity or patience enough to wade through ſuch traſh, to the original publication. For my part, I have no wiſh to extend the extracts therefrom. What I have given is ſufficient to eſtabliſh my point, for "*Ex pede Herculem.*" We truſt Mr. Owen's publiſher, who is alſo the publiſher of that ſemi-methodiſtical publication, ycleped *The Chriſtian* Obſerver, will have the candour to recommend this paſſage to the Editor of that work, of which Mr. Cecil is a moſt notable patron; and we further truſt that he will have the fairneſs to exert himſelf as much to extend the ſale of "Methodiſm unmaſked" as he does to promote the circulation of the "Chriſtian Obſerver." As for the extracts which Mr. Owenh as thought proper to ſelect from the ANTI-JACOBIN REVIEW, we can aſſure him that he may place implicit reliance on the facts which they contain; and if he wiſh for other than *anonymous* authority for theſe facts, he has only to ſignify that wiſh in a private note to the Editor, and it ſhall be immediately gratified.

There are many other facts and obſervations in this intereſting pamphlet which we could wiſh to preſent to our readers, but our extracts have already been ſo copious, that we cannot, conſiſtently with the limits of our work, extend them; we muſt therefore take our leave of Mr. Owen, for the preſent, earneſtly exhorting him to perſevere, in the honourable and uſeful taſk, which he has, with a highly commendable zeal, undertaken to perform.

The Aſiatic Annual Regiſter, or a View of the Hiſtory of Hinduſtan, and of the Politics, Commerce, and Literature of Aſia, for the Year 1801. 8vo. Pp. 611. 10s. 6d. Debrett. 1802.

FROM the delay which had occurred in the appearance of this volume, beyond the uſual period of publication, we had begun to apprehend that the work would proceed no farther. As we ſhould have conſidered the ſtoppage of ſuch a work as a ſerious loſs to the literary and political world, we derived great pleaſure, from the removal of our apprehenſions.—In reviewing the laſt volume of the Aſiatic Regiſter* we expreſſed our concern that ſome ſentiments of an objectionable nature ſhould have been introduced into a work the general execution and tendency of which we highly commended, and happy are we to ſay, that, after a very attentive peruſal of the preſent volume, we have not diſcovered the ſmalleſt reaſon for qualifying our commendations. The original part of it is written with great ability, the ſelections and compilations betray equal induſtry and judgment, and the criticiſms are ſound and impartial.—We formerly expreſſed a wiſh, that the hiſtorical part, which is contained in a ſingle chapter might be extended, and we now learn, from the preface, that we were not ſingular in that wiſh, and that it is the editor's intention in future to extend the hiſtory to two chapters.—This we ſhall regard as an important addition. The hiſtorical account in the preſent volume

"Embraces one of the moſt momentous periods in the annals of India. In the beginning of the ſeventeenth century, the mighty fabric of the Mogul government had attained its brighteſt eminence, if not the utmoſt plenitude of its power: and at that time, too, commenced the connection with England, by which it was deſtined to be ſubverted. To unfold the principles on which the political inſtitutions and civil policy of that government were founded; to view the modes in which theſe were practiſed, and to explain the effects of their operation; to ſhew the ſtate of domeſtic and foreign commerce in India, and the peculiar maxims by which it had been regulated in all ages; and, finally, to give an account of the manner in which that commerce gave birth to the intercourſe with England, as well as of the origin of the India Company, and their infant eſtabliſhments, are ſubjects which, when brought into one point of view, and placed in a perſpicuous light, ſeem well adapted to attract the public attention, and to promulgate an important part of that uſeful knowledge which lies ſcattered over ſeveral hundred volumes, inacceſſible to common readers, from their ſcarcity, and the different languages in which they are written, and repulſive to men of taſte and talents, from their dryneſs and verboſity. We have made it our buſineſs to conſult thoſe volumes with ſcrupulous attention, and to compare the facts which they contain with thoſe which we ourſelves collected both in India and England, as well from unpubliſhed documents as oral information. The whole of our materials have been derived from the moſt authentic ſources; and we truſt the learned reader will find, that the ſtricteſt fidelity has been obſerved, not only in the relation of circumſtances and events, but in the views which have been taken of their cauſes and conſequences."

* See ANTI-JACOBIN REVIEW, Vol. IX. P. 45.

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The obſervance of this fidelity admits not of a doubt. The hiſtorical narrative is clear, connected, and perſpicuous. The facts are impartially ſtated, and the reflections of the writer are ſuch as naturally ariſe out of theſe facts. Having, in his former volume, brought down his hiſtory of Hinduſtan to the cloſe of the ſixteenth century, he here gives a ſuccinct account of the political and commercial ſituation of that important country, at the beginning of the ſeventeenth century, when England firſt opened a direct trade with India.

"At the death of Akbar, in 1605, his dominions extended from the Tibet mountains on the north, to the provinces of Viſiapur and Golconda on the ſouth; and from the confines of Aracan, Meckly, Aſſam, and Bootan, on the eaſt, to the river Attock and Cabuliſtan on the weſt. This vaſt territory comprehended the fineſt and richeſt countries in India. It conſiſted of one hundred and five provinces, and two thouſand ſeven hundred and thirty-ſeven diſtricts. With a view to the better government of his extenſive empire, to meliorate the condition of his ſubjects, and thereby to advance the general proſperity, Akbar divided his dominions into fifteen ſubahs, over each of which he appointed a ſubahdar or viceroy. The names of theſe ſubahs were, Delhi, Agra, Allahabad, Oude, Agimer, Ahmedabad, Bahar, Bengal, Cabul, Lahore, Multan, Malwa, Berar, Kandeiſh, and Ahmednagur. The empire thus divided, was governed nearly on the ſame principles as the ancient Hindu ſtates, though the emperor ruled with a much more abſolute ſway than the Hindu kings; for he had not like them, an arbitrary ſyſtem of religion, interwoven with the civil code, and a domineering hierarchy, who by that code was placed above the prince in the order of ſociety, conſtantly operating as a check on his conſcience, and thereby reſtraining him in the commiſſion of tyrannical acts."

This we contend is the preciſe ſituation of the French republic, and *therefore* it was, that we lately affirmed it to be a more complete deſpotiſm than any now known to exiſt in the civilized world.—The Emperor Akbar, however, it ſhould be obſerved, had not ſworn to obey any written code, nor had ſolemnly pledged himſelf to grant *his* ſubjects *liberty* and *equality*; by the exerciſe of unlimited power *he* violated no oath, and broke no law; *his* reign too was marked by juſtice, wiſdom, moderation, and mercy. The compariſon therefore, between ancient Hinduſtan and modern France is limited to the ſingle points of exemption from the reſtraints of religion, and exerciſe of boundleſs authority.—That the compariſon extends no farther, the following paſſage will clearly demonſtrate.

"Akbar inherited from his anceſtors on the throne of Delhi, a power in every reſpect unlimited and uncontrolable; but it was his glory to exerciſe that power according to the immutable and eſtabliſhed maxims of univerſal juſtice. Though he poſſeſſed in an eminent degree all the qualifications of a great warrior, his turn of mind inclined him to promote the peaceful arts, and to encourage induſtry amongſt his ſubjects."

Under ſuch a Prince his dominions could not fail to flouriſh; and accordingly we find that his extenſive empire enjoyed during his reign, a degree of happineſs and proſperity, to which its inhabitants had long been ſtrangers.—Some idea of its opulence may be formed from the account of its revenue.

"The revenues of the ſtate, though much greater than at any former period in the hiſtory of the country, were borne by the huſbandmen, not only with eaſe, but chearfulneſs; for the mode in which they were collected held out ſo many encouragements to induſtrious exertions, that the land was improved, and the peaſantry enriched, in the ſame proportion that the ſtate was beneſited During the laſt twenty years of Akbar's reign, the revenue amounted to *Thirty-ſix Million Pounds ſterling* annually. This immenſe ſum was principally, if not wholly, drawn from the groſs produce of the land; for the few taxes levied on articles of merchandize formed but a ſmall part of the revenue. It appears from the aſſeſſment of the lands made by Tudor Mull, and preſerved in the Ayeen Akbary, that the ryots paid to the government ſomething leſs than one-fourth of the produce of their lands. This at leaſt was the average rate at which they were aſſeſſed; for in ſome ſircars they paid more, in ſome leſs, according to the fertility of the land they occupied. When it is conſidered that this was the only rent paid by the huſbandmen, and that no other tax was levied on them by government, it will appear evident that the public burthens were extremely light, and that therefore an annual revenue of 36,000,000l. was perfectly compatible with the proſperity, comfort, and happineſs of the people."

The internal trade of the country, at this period, was very conſiderable, but its natural produce and the induſtry of its inhabitants being equal to the ſupply of every want, no temptation ſubſiſted to engage in foreign commerce.—Hence whatever articles were purchaſed by foreigners were paid for in the precious metals, the abundance of which contributed materially to increaſe the trade of the interior.—Such was the ſtate of India at the commencement of the 17th century.

The firſt Engliſhman that went to India by the Cape of Good Hope was a Mr. Stevens, who in 1579 ſailed, in a Portugueze veſſel, from Liſbon to Goa. Subſequent attempts to eſtabliſh a commercial intercourſe with that country, were made by different individuals, but with little ſucceſs, until the inſtitution of the Eaſt India Company, by a royal charter, granted by Elizabeth on the laſt day of the ſixteenth century. This charter was granted for fifteen years to George Earl of Cumberland and two hundred and fifteen Knights, Aldermen, and Merchants —Their firſt capital was 72,000l. with which they fitted out five ſhips, one of 600 tons, one of 300, two of 200, and one of 180, which ſailed from the Downs on the 13th of February 1601, under the command of an experienced officer, Captain James Lancaſter. Such was the beginning of the Britiſh trade and empire in the eaſt.—In eleven years, the capital of the company was increaſed to a million and a half, and, from the ſkill and intrepidity of their officers, the national character was ſoon raiſed to a very high pitch in the eſtimation of the Indian Princes, who were in conſequence led to allow to their agents privileges and immunities greater than had hitherto been granted to the ſubjects of any European power. They roſe ſuperior to the Portugueze who had been long eſtabliſhed in that country, but had to encounter moſt formidable rivals in the Dutch. Theſe tranſactions chiefly occurred during the reigns of our firſt James and of the Indian Emperor Jehangeer.

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In the "*ſupplement to the Chronicle*" the editor has given the project of an expedition over land to India which was ſubmitted to the government of France in the ſpring of 1801. It was propoſed to be executed with the acquieſcence of the Emperor of Germany, and in concert with the Pruſſian Emperor. The obſervations of the editor on this notable project are calculated to ſhew its abſurdity and to allay the fears of thoſe who may have been apprehenſive for the ſafety of our Indian dominions.

"This magnificent project is much better adapted to cheriſh the ſpirit of military romance, with which the French people are ſo ſtrongly infected, than to give any juſt cauſe of alarm to the government of England. Our Indian empire is naturally an object of jealouſy to all the other nations of Europe, and particularly ſo to France; but we conceive this jealouſy has not yet acquired ſufficient power over the underſtanding and common prudence of any intelligent ſtateſman, to induce him to adopt a project, the execution of which muſt neceſſarily be attended with ſo much certain loſs, and in which there is only a bare poſſibility of ultimate ſucceſs. The author of this project muſt be as ignorant of the policy of European courts, as he is of the geography and the nations of that part of Aſia through which he propoſes to march, if he imagines that the Emperor of Ruſſia would be prevailed on to join France in any expedition, of which the advantages were not immediate and evident. Were the ſucceſs of the project as probable as he ſeems to conſider it, we doubt whether even Paul I. would have been induced to embark in it. But we have no doubt that if he had formed an alliance with France for ſuch an object, Auſtria, as well as the Porte, would have oppoſed the march of the French army. But theſe are difficulties which our projector has not thought it neceſſary to conſider. He takes it for granted that Ruſſia will join France in this ſcheme for the conqueſt of Hinduſtan; and that Auſtria and the Porte, awed by ſo formidable an alliance, will permit the French army to proceed to the mouth of the Danube. Here our author admits that the embarkation of the troops on board the tranſports prepared by Ruſſia for their reception in the Euxine, may be oppoſed by the Engliſh fleet; but he gets over this difficulty, by informing us, that the Emperor of Ruſſia poſſeſſes *more efficacious means than are ſuſpected*, of *counteracting* the operations of an Engliſh fleet! We ſuſpect the French army would not overcome the difficulty quite ſo eaſily. Having diſcomfited the Engliſh fleet, our author proceeds up the Euxine and the ſea of Azof to Tajanroc, which place, he thinks, the tranſports reach in ſixteen days; though it is well known to every perſon acquainted with the navigation of thoſe ſeas, that *three weeks* would be a quick paſſage for a ſingle ſhip, and that conſequently a fleet of that ſize would probably not perform it in leſs than five weeks. From Tajanroc to Aſtracan he allows only 29 days; and the ſame length of time for the voyage down the Caſpian to Aſtrabad. But had he been more converſant with the geography of thoſe countries, the navigation of the Caſpian, and the embarkation and debarkation of armies, he would have been ſatisfied that an army of 30,000 men, with baggage, artillery, &c. could not be conveyed in double that time from Tajanroc to Aſtrabad. On the junction of the French and Ruſſians at this place, the combined army is to be provided by Ruſſia with every neceſſary for its march from thence to the banks of the Indus, which, our author ſuppoſes, may be accompliſhed in forty five days, without meeting any oppoſition. The only reaſonable

objection which, *he thinks*, can be made to this part of the project, is the *length of the march*. We shall point out to him some other objections, very important in themselves, and calculated to give great additional force to the one he has mentioned. Of the physical, but still more of the political state of the countries situated between the Caspian and the Indus, our author betrays a surprising degree of ignorance. These countries are not, as he imagines, continually intersected by rivers; neither are they in a high state of cultivation, producing great abundance of rice, and plentifully stocked with oxen, sheep and game. On the contrary, they are, for the most part, ill watered, steril, and unproductive. The whole of that part of Khorasan through which the army must pass, from the Muladoramun mountains to the city of Herat, is a barren plain of 230 miles across, cultivated only in a few places, and thinly interspersed with villages. The inhabitants of these are so scantily supplied with water, that at one or two of them Mr. Forster (the most accurate of our modern travellers,) could with difficulty procure for himself and his party a sufficient quantity to quench their thirst. The greatest part of the way from Herat to Candahar, presents the same obstacles to the march of an army. 'Great part of this country,' says Mr. Forster, 'exhibits to the fatigued eye one vast steril plain, without rivers, wood, or scarcely a place of human habitation.' It is therefore evident, that unless the French and Russians could carry their water and provisions along with them, they would lose two-thirds of their numbers before they reached Candahar; and that the other third would arrive there in a condition little able to sustain the attack of a vigorous enemy: And we do not believe the Russians could procure at Astrabad, and in the neighbouring districts, even with the assistance of Aga Mahommed Khan, with whom they are connected, such a vast number of camels and bullocks as would be requisite to convey the baggage, artillery, provisions, and water, for an army of 70,000 men, from the shores of the Caspian to Candahar, a distance of 600 miles.

"With regard to the opposition likely to be made to the march of the army in Korasan and Candahar, our projector imagines that 'the *khans and petty despots* who inhabit the country between the Caspian and the Indus, may easily be awed or bribed into friendship.' It seems strange his not knowing that before they get to the banks of the Indus, they must pass through the centre of Afghanistan, the country of Zemaun Shah, at present the most powerful and warlike prince in Asia. This prince has always an army of 100,000 foot, and 50,000 horse ready to take the field. It is true that he has threatened, for some years back, to march with this army against the English provinces in Hindustan. But it is also true that, though he would invade Hindustan on motives of personal interest, and with an immediate view to his own aggrandizement, he would certainly allow no European power to share his conquests. He might, perhaps, be induced to receive 5000 or 6000 Frenchmen as auxiliaries; but a large army of Europeans would naturally excite his jealousy, and he would oppose them, as if they came with the avowed intention of invading his own country. The cautious policy pursued by Hyder Ally Khan, in the alliances which formed with the French, should teach them that no Mahomedan prince of any sagacity will ever be induced to join them in any hostile scheme against the British empire in India, unless he be allowed to possess the preponderating influence in the alliance: Still less would he admit an European army into his dominions. Hence, then, it is manifest, that in carrying this project into execution, the combined army, after encountering the natural obstacles we have already

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pointed out in the march from Aſtrabad to Candahar, will, upon its arrival there, be obliged to ſubdue the moſt formidable potentate in Aſia before it can paſs into Hinduſtan. We ſhall, however, ſuppoſe that the ſkill and intrepidity of French officers and ſoldiers may reduce Zemaun Shah to obedience in the courſe of one campaign, yet they have another enemy, through whoſe country they muſt paſs, before they reach the Engliſh dependencies. On their croſſing the Indus, they immediately enter the Panjab, the country of the Seiks, a brave and hardy race, whoſe buſineſs is war and plunder, and whoſe mode of warfare precludes the poſſibility of conquering them. This people are, for ſeveral reaſons attached to the intereſts of the Engliſh; and their having repulſed Zemaun Shah, with great loſs, in two attempts which he has lately made to invade their country, affords ſufficient evidence of their military ſtrength. Of their mode of warfare the French will be able to form a correct idea, when they are told that it exactly reſembles that at preſent carried on by Touſſaint and his negroes in St. Domingo. If, therefore, the French and Ruſſians entered their country, they would avoid a general action; but they would cut off all ſupplies, hang upon their flanks and rear, and, by keeping up a continual engagement, ſo much reduce their numbers, and retard their progreſs, that by the time they arrived in the Doab, which is 400 miles from the Indus, a well diſciplined Engliſh army, conſiſting of 35,000 men, prepared to receive them, would, we apprehend, without any great difficulty, put a period to their march."

"We have been thus minute and particular in commenting on this grand project, becauſe we know there are ſeveral people in this country, ſo ill informed as to believe it to be practicable."

Among the "*characters*" are ſome curious anecdotes of an extraordinary man, a General Martin, a native of Lyons, who went to India as a private in Count Lally's body guard, and died a Major General in the Britiſh Eaſt India company's ſervice. He had for many years been attached to the Nabob Vizier Sujah-ud-Dowla, and his ſucceſſor, in whoſe ſervice he accumulated a very large fortune. Martin appears to have been a man of uncommon perſeverance, ingenuity, and talents.

"He had finiſhed a ſpacious dwelling-houſe on the banks of the river Goomtee, in the building of which he had been long employed. This curious edifice is conſtructed entirely of ſtone, except the doors and window frames. The ceilings of the different apartments are formed of elliptic arches, and the floors made of ſtucco. The baſement ſtory compriſes two caves or receſſes within the banks of the river, and level with its ſurface when at its loweſt decreaſe. In theſe caves he generally lived in the hot ſeaſon, and continued in them until the commencement of the rainy ſeaſon, when the increaſe of the river obliged him to remove. He then aſcended another ſtory, to apartments fitted up in the manner of a grotto; and when the further riſe of the river brought its ſurface on a level with theſe, he proceeded up to the third ſtory, or ground floor, which overlooked the river when at its greateſt height. On the next ſtory above that, a handſome ſaloon, raiſed on arcades, projecting over the river, formed his habitation in the ſpring and winter ſeaſons. By this ingenious contrivance he preſerved a moderate and equal temperature in his houſe at all ſeaſons. In the attic ſtory he had a muſeum, well ſupplied with various curioſities: and

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over the whole he erected an obſervatory, which he furniſhed with the beſt aſtronomical inſtruments. Adjoining to the houſe there is a garden, not laid out with taſte, but well filled with a variety of fine trees, ſhrubs, and flowers, together with all ſorts of vegetables.

"In his artillery yard, which was ſituated at ſome diſtance from his houſe, he erected a ſteam engine, which had been ſent to him from England; and here he uſed to amuſe himſelf in making different experiments with air balloons. After he had exhibited to ſome acquaintances his firſt balloon, the vizir Aſſof-ud-Dowla requeſted he would prepare one large enough to carry twenty men. Martin told his highneſs that ſuch an experiment would be attended with conſiderable hazard to the lives of the men: upon which the vizier replied, "Give yourſelf no concern about *that*—be you ſo good as to make a balloon." The experiment, however, was never tried.

"Beſides his houſe at Lucknow, he had a beautiful villa, about fifty miles from thence, ſituated on a high bank of the Ganges, and ſurrounded by a domain, of almoſt eight miles in circumference, ſomewhat reſembling an Engliſh park. Here he uſed occaſionally to retire in the hot ſeaſon.

"In the latter part of his life he laid out a large ſum of money in conſtructing a Gothic caſtle, which he did not live to finiſh. Beneath the ramparts of this caſtle he built caſements, ſecured by iron doors and gratings thickly wrought. The lodgments within the walls are arched and barred, and their roofs completely bomb-proof. The caſtle is ſurrounded by a wide and deep ditch, fortified on the outer ſide by ſtockades, and a regular covered-way; ſo that the place is ſufficiently protected to reſiſt the attacks of any Aſiatic power. Within the caſtle he built a ſplendid mauſoleum, in which he was interred; and on a marble tablet over his tomb is engraved the following inſcription, written by himſelf ſome months before his death:—

HERE LIES CLAUDE MARTIN:
HE WAS BORN AT LYONS A. D. 1732.
HE CAME TO INDIA A PRIVATE SOLDIER,
AND DIED A MAJOR-GENERAL.

"During the laſt fifteen years of his life, he was much afflicted with the ſtone and gravel; and diſliking to undergo the uſual ſurgical operation for that complaint, his ingenuity ſuggeſted to him a method of reducing the ſtone, ſo curious in itſelf, and ſo difficult in the execution, that we ſhould have doubted the truth of the fact, were it not atteſted by the poſitive evidence of ſeveral gentlemen of the firſt reſpectability. He took a very fine ſteel wire of about a foot long, one end of which he cut in the manner of a file. The wire, thus prepared, he introduced by a *catheter*, through the *urethra*, into the bottom of the bladder, where the ſtone was ſeated. When he found the wire touch the ſtone, he gently worked the wire up and down, ſo as to give it the effect of a file; and this he continued to do for four or five minutes at a time, until the pain, which the operation of the wire produced, was ſo excruciating, that it obliged him to withdraw it. But finding that ſmall particles of the ſtone diſcharged along with the urine, after the operation, he repeated it in the ſame manner from time to time, till in the courſe of twelve months he ſucceeded in completely reducing the ſtone.

"This circumſtance exhibits a curious and remarkable trait of the eccentricity of his character. The contrivance was in itſelf ingenious; but his patience and perſeverance in carrying it into effect are ſo very extraordinary,

dinary, that we apprehend there are few men who, in a ſimilar ſituation, would not rather endure the complaint than have recourſe to the remedy.

"Some years after the operation gravelly concretions began again to form in his bladder; and as he did not chooſe to try the wire a ſecond time, theſe continued to increaſe until the end of the year 1800, when they finally occaſioned his death.

"Though he lived ſo long a time amongſt the Engliſh, he acquired but an imperfect knowledge of our language; notwithſtanding this he choſe to write his Will in Engliſh, which is altogether a very ſingular production: It is too long for inſertion, but the following are its principal bequeſts.—The amount of his fortune was thirty-three lacs of rupees, or 330,000l. ſterling. To his relations at Lyons he bequeathed 25,000l. as we have already noticed: And he left the ſame ſum to the municipality of that city, for the purpoſe of appropriating it for the benefit of the poor within their juriſdiction, in whatever manner they ſhould think fit. For the ſame purpoſe he bequeathed 25,000l. to the city of Calcutta, and the like ſum to Lucknow. To the church at Chandernagore, in Bengal, he bequeathed 15,000l. as a fund, the intereſt of which is to be appropriated to the ſupport of the eſtabliſhment; and the like ſum, to be laid out in the ſame manner, for the benefit of the Romiſh chapel at Calcutta. He alſo left 15,000l. to endow an alms-houſe for poor children at Lucknow. The remainder of his fortune, (nearly one half,) he left in legacies to the women of his zananah, and his principal ſervants. The will concludes with a curious expoſition of the principles by which he regulated his conduct through life. He avows that ſelf-intereſt was his ſole motive of action, and that the ſins of which he had been guilty were very great and manifold; and he concludes by praying for forgiveneſs of God, which he hopes this ſincere confeſſion of his wickedneſs will avail to obtain."

All the proceedings at the India houſe and in Parliament, and the correſpondence between the miniſters and the court of directors, reſpecting the important queſtion of *Private Trade* which has been ſo much diſcuſſed of late, are given at length; and, from an attentive conſideration of the whole, we are ſurpriſed to find ſo little argument, on the part of the directors, in oppoſition to a claim which appears to us to be founded in reaſon and juſtice, without any violation of the excluſive privileges ſecured to the company by their charter —Nothing more is required than the power of bringing to England, in ſhips built in India, the ſurplus produce of the Britiſh empire in the eaſt, which the capital of the company is inadequate to embrace; and which, at preſent, finds its way to Europe in foreign bottoms, to the great detriment of the company, and to the great prejudice of the revenue.—From this bad policy of the company, the Americans, we know, derive very extenſive advantages, and it is a fact that a director, who is one of the principal opponents of the claim, has a very large capital embarked in the trade between our Indian poſſeſſions and the United States. We are aware that this queſtion involves a variety of important conſiderations, but in all the ſpeeches of the directors and their friends not a ſingle objection has been urged that is entitled to ſerious attention, and we profeſs ourſelves utterly at a loſs to diſcover the wiſdom and policy of giving a preference to foreigners over our own countrymen.

Thoughts

Thoughts on the Reſidence of the Clergy, and on the Proviſions of the Statute of the twenty firſt year of Henry VIII. C. 13. *The ſecond Edition, with Additions.* By John Sturges, L. L. D. Chancellor of the Dioceſe of Wincheſter. 8vo. Pp. 81. 2s. Cadell and Davies. 1802.

Obſervations on Dr. Sturges's Pamphlet reſpecting non-reſidence of the Clergy; in a Letter to Mr. Baron Maſeres. 8vo. Pp. 63. 2s. Hatchard. 1802.

OUR reaſon for coupling theſe pamphlets together is ſimply this; that, before Dr. Sturges's pamphlet met our eye, it had entered upon a ſecond edition which contains a *Reply* to the *Obſervations* in the other tract now before us.—We are given to underſtand, that the writers of both pamphlets are friends to Mr. Baron Maſeres, and as we, alſo, have the pleaſure of ranking that true *old Engliſh Gentleman* among our friends; the critic and the authors may be conſidered as forming a friendly trio, diſpoſed to diſcuſs the points in queſtion in a moſt friendly manner, as it becomes indeed three known ſtaunch friends to the eſtabliſhed Church to do.

On the firſt point there is not a ſhade of difference between us, for we are all agreed, as to the juſtice of the general propoſition, that the reſidence of the clergy, in their reſpective pariſhes, is neceſſary. But the two authors differ in their opinions of the *proper qualifications* to this propoſition, or, rather, as to the *exceptions* to the *general rule*. The difference then between them relates not ſo much to the *theory* as to the *practice*. Dr. S. contends, that the ſtatute of Henry, as oppreſſive in its proviſions, and inapplicable in its nature to the preſent ſtate of the clergy and of property, ought to be repealed; and that the rules of reſidence ſhould be greatly relaxed, and ſubjected to many more exceptions than can now be admitted. The *Obſerver*, on the other hand, deems the ſtatute wiſe in itſelf, and ſtrictly applicable to the preſent age; and thinks that it admits as many exceptions as ought to be allowed. The former maintains, that a diſcretionary power ſhould, with certain reſtrictions, be veſted in the biſhop; the latter objects to this, and inſiſts that the law ſhould be the only criterion of conduct. On ſome points we concur with the doctor; on ſome with the Obſerver; and on others we differ from both. On the whole, it is our decided opinion, the reſult of much ſerious reflection on the ſubject, that the ſtatute of Henry VIII. ſhould be repealed, and that a new law, for regulating clerical reſidence, ſhould be enacted; but we are alſo of opinion, that the exceptions ſhould not be nearly ſo numerous as Dr. S. contends for. It appears to us, that exceptions ſhould, as far as poſſible, be defined by the law, but that a diſcretionary power ſhould, in particular inſtances, be veſted in the biſhop, whoſe authority ſhould be ſtrengthened and rendered effective. If there is to be a diſcretion veſted any where, (and we conceive it to be indiſpenſibly neceſſary, from the impracticability

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of defining every proper exception, in a general ſtatute) it cannot, conſiſtently with the conſtitution of the Church, be veſted any where elſe. As for Lord Camden's declaration, quoted by the Obſerver, it has no weight with us, in conſidering the preſent queſtion, to which, indeed, it does not appear to us to be applicable. "It is better," ſaid his lordſhip, "to leave a rule inflexible, than permit it to be bent by the diſcretion of a judge. The diſcretion of a judge is the law of tyrants: it is always unknown: it is different in different men: it is caſual, and depends upon conſtitution, temper, and paſſion. In the beſt it is oftentimes caprice; in the worſt, it is every vice, folly, and paſſion, to which human nature is liable."—This, like clerical reſidence, is very good as a general principle, but, unfortunately, like moſt abſtract poſitions, attempt to reduce it to practice, and its wiſdom vaniſhes. If the diſcretion of a judge be, indeed, the law of tyrants, it is a law which the Britiſh legiſlature have ſanctioned with their approbation, from time immemorial, and it is moreover a law which Lord Camden himſelf, as a judge, very frequently enforced; though not, we think, when he made this declaration, which, we ſuſpect, was uttered in the Houſe of Lords, and not in Weſtminſter Hall.—There can be no doubt, however, that where it is poſſible to define a crime or to fix a puniſhment, by law, no diſcretion ſhould be left to the judge. But does the biſhop ſtand in reſpect of his clergy, in the ſame relation, as that of a judge to a culprit at the bar? Certainly not. He has, by the very nature of his office, and by divine authority, a *diſcretionary* power over the clergy of his dioceſe. "Eum enim inviſibilium et occultarum ferarum impetus, eccleſiæ ignavias, Monachorum negligentias, iniquorum hominum improbitates, viduarum calamitates, pupillorum egeſtates, altaris ſuſpiciones, Diaconorum morbos, juvenum flagitia, ſenum mala conſilia, ſpeculari oportet, atque omni ex parte oculum eſſe, omnia proſpicientem, nec quicquam negligentem."—It is worſe than idle, therefore, to aſſert that he is not worthy to have ſuch power veſted in him in reſpect of clerical reſidence; an aſſertion which has been made, though not by the Obſerver, who qualifies his opinion, by ſaying, "that the enforcement of the reſidence of the parochial clergy ſhould not be *wholly* committed to the *voluntary* interpoſition of the biſhops;" though his arguments certainly tend to prove much more than this, upon which indeed, the biſhops themſelves, and Dr. Sturges, we are perſuaded, will agree with him.

Dr. S. obſerves, that it ſhould be a neceſſary condition of a permiſſion for non reſidence, that the clergyman ſhould "be elſewhere properly, uſefully, and profeſſionally employed;"—but ſurely that alone would be no excuſe for non-reſidence; for deſerting that *cure of ſouls* which he had voluntarily taken upon himſelf, and to which he had ſolemnly pledged himſelf moſt zealouſly to attend. Neither can we agree with Dr. Sturges, that the profeſſion of a ſchoolmaſter, or the ſituation of a travelling tuter, ſhould be conſidered as exemp-

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tions from the neceſſity of reſidence. The firſt certainly is an occupation of the higheſt importance to ſociety, but, becauſe it is of that importance, it ought to be rendered ſufficiently lucrative of itſelf, to make it unneceſſary for the clergyman who holds it to receive the emoluments of a benefice the duties of which he is incapable of performing. As to the laſt, it is a ſituation highly improper for any beneficed clergyman, and, in our opinion, for any clergyman whatever. Laymen enough are to be found more capable of filling ſuch a ſituation, with advantage to their pupils and with credit to themſelves. It requires a knowledge of living languages, and of the laws, cuſtoms and manners of foreign countries, which the clergy are prevented, by more important purſuits, from acquiring; and, alſo, a knowledge of the world, which they cannot be ſuppoſed to poſſeſs.—If during the abſence of a beneficed clergyman, on ſuch an occaſion, any of his flock were to ſtray from the fold, and ſo periſh, ere his return, at *whoſe* hands will the Lord require them, but at thoſe of the *ſhepherd*, when he ſhall gather the remnant of his ſheep out of all countries, and bring them again to their folds? Surely, ſurely, this is a matter of deep and ſerious conſideration!—On this topic then we differ both from the doctor and his opponent.

We object, ſtrongly, to the contemptuous expreſſions which Dr. S. employs, in ſpeaking of country livings.—In our minds there exiſts not a more valuable character in ſociety, than a pariſh prieſt, in the country, who diſcharges his duty with zeal and fidelity. Though his flock may be ſcanty and his pariſh confined, ſtill the ſouls of his pariſhioners are not leſs dear to him, nor is his duty of watching over them with paternal tenderneſs, of teaching them to work out their ſalvation, leſs imperious; nor will his talents, however extenſive, want ſcope for exertion. How ſuch a paſtor could ſatisfy his conſcience for deſerting his flock, merely becauſe he conceived himſelf capable of inſtructing a more numerous congregation in town, we cannot conceive. Caſes, indeed, *may* occur, where ſuperior utility from ſuch a deſertion might be demonſtrated, and therefore urged as a claim to exemption from reſidence; but this, we incline to believe, ſhould be limited to charitable inſtitutions; and not extended to faſhionable audiences.

Dr. S.'s plea of *inſufficiency of income* is certainly more cogent; and here we think him completely ſucceſsful in expoſing the fallacy of his adverſary's argument. (See Note to p. p. 13, 14.)—But, in his remarks on the new chapels built, as mere commercial ſpeculations, by private individuals, we totally differ from him. We do not conſider ſuch chapels, which only ſerve to lure the pariſhioners from their pariſh churches, as any ſymptom of increaſing piety.—While they afford no accommodation for the poor, which is the grand deſideratum in our religious edifices, they tend to degrade the clergy; by rendering them the ſtipendiaries of avaricious tradeſmen, and opulent mechanics. We concur with the Obſerver in his cenſures of "thoſe irregular temples of commercial ſpeculation, of which, on

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one day, the pulpit is occupied by a divine, and the next, it may be, by an auctioneer." With him, we could wiſh, "to ſee new parochial churches or chapels, under complete epiſcopal inſtitution and ſuperintendence, ſubſtituted in place of the uncontrolled edifices of private adventure."—We truſt the time is not far diſtant, when ſuch churches or chapels will be erected or endowed. If the miniſter have, as 'tis ſaid, a ſurplus of three millions in his hands, of the produce of the laſt year's revenue, certain we are that it would be more beneficially appropriated to this purpoſe, than to the reduction of the national debt.

We ſubmit to the good ſenſe, and better conſideration of Dr. Sturges, whether to limit "the purpoſes for which an eſtabliſhed clergy are ſupported" to the "*preſerving* a ſenſe of religion, and promoting morality in the people," be not to narrow the ground on which the eſtabliſhment ſtands, and to ſupply ſectaries with the means of attacking its foundations?—On the ſubject of compulſory reſidence, in all caſes, in the parſonage houſe, we think Dr. Sturges perfectly right. *That*, ſurely, is a proper matter for the exerciſe of epiſcopal *diſcretion*.—And, indeed, though we differ from the Doctor in ſome of his poſitions, we agree with him in his general inference, as ſtated in p. p. 71, 72, of his pamphlet. His concluding remarks on the concluding ſentence of his opponent's tract, is moſt pertinent and juſt.

"The author of the Obſervations concludes his pamphlet with the memorable declaration of the Engliſh Barons—NOLUMUS LEGES ANGLIÆ MUTARE; tempted, I preſume, to call it in aid, rather by its antiquity, than by any particular propriety of application to the preſent ſubject. For it might with equal propriety have been alledged againſt *any* propoſed alteration of the laws of England for the laſt ſix hundred years; in which the 21ſt of Hen. VIII. was then itſelf an *innovation*. The Reformation alſo was a pretty great *innovation*. But would the author really wiſh us to go back ſix hundred years in our laws? It is by wiſe and ſucceſſive alterations, that we have arrived at the preſent comparative excellence of our conſtitution and perfection of our government."

The ſtrongeſt ground taken up by the author of the Obſervations, againſt the complaints of the clergy, on the ſcore of reſidence, is this; that "ſubject to theſe obligations were all parochial benefices accepted, and ſubject to theſe are they retained." This is unqueſtionably true, but ſtill it cannot operate as an objection, on the part of the legiſlature, to reſiſt the application of the clergy for relief from any real hardſhips, which admit of removal, without danger to the cauſe of religion. It is an argumentum rather ad *hominem*, than ad *rem*. The ſame may, with juſtice, be ſaid of his reference to the biſhops of Landaff and Wincheſter, in order to prove the impropriety of veſting a diſcretionary power in our prelates, on the ſubject of reſidence.

Of the duties of a pariſh prieſt, this ſenſible writer entertains very correct ideas.

"The

"The ſtation of a parochial incumbent is his pariſh. Spartam nactus es: hanc exorna. He is there, not merely to run over the ritual ſervices of religion, but to adminiſter her inſtruction, her charities, her conſolations, to the ignorant, the poor, and the afflicted. It is not by a weekly lecture from the pulpit, but by conſtant, vigilant, ſyſtematic diligence—in ſeaſon and out of ſeaſon—here a little, and there a little—line upon line—and precept upon precept—that he is to inſtruct his flock in their religious, and in their civil duties; to teach them to fear God, and to honour the king. If he ſuffer himſelf to be ſeduced from this ſtrait path, truly he will have his reward."

Of the imperious neceſſity of a rigid performance of their duty by the parochial clergy, at the preſent period, from the peculiar character of the times, his notions are equally accurate.

"The enemy, always active, now makes his attacks, in a way, which requires, not only activity, firmneſs, and energy of oppoſition; but inſtant and unremitted vigilance of preparation and prevention. 'Beware, leſt men ſpoil you through philoſophy," ſays the Apoſtle. I need not now detail how, of late, nations have been ſpoiled through this ſort of pretended philoſophy; how all hold upon the opinions of men have been looſened; how the force of thoſe tried and ſafe conſiderations, by which in ordinary times the bulk of mankind is influenced, has been deſtroyed; and what tremendous ſtorms of confuſion, rebellion, anarchy, and warfare; of profligacy, rapine, treachery, cruelty, murder, and atheiſm, have followed.

"Dr. Johnſon has recorded the teſtimony of Biſhop Percy, that he could judge, from the manners of the inhabitants of any pariſh in the country, whether their miniſter reſided or not among them. To thoſe, if any ſuch there be, who may think it of trifling moment, whether the ruſtics of a thinly peopled village have or not a ſuperintendent check to licentious practices of immorality, it may yet not appear ſo indifferent, that they ſhould always have, reſident among them, one man, able, diſpoſed, and ready to meet the baneful approaches of revolutionary philoſophy; to watch and to extirpate the firſt growth of that noxious plant, by which the atmoſphere of kingdoms has been corrupted; to adminiſter a prompt and powerful antidote to that ſubtle and infectious poiſon, which, unleſs ſo counteracted, will, in this country, as it has done in others, rapidly ſpread itſelf through all the members of the body; corrupt by its peſtilential taint the vital juices; and finally complete its ravages, by reducing the whole to one equal maſs of loathſome and horrible putrefaction, bereft of all wholeſome energy and life, but ſtill retaining ample power of re-producing, and diſſeminating, in other regions, the poiſon by which itſelf ſhall have been blaſted. Againſt theſe evils, the reſidence of a clergy, ſuch as ours, will afford a mighty protection."

Theſe are evidently the ſentiments of a firm and zealous friend to the conſtitution both in church and ſtate.—Both the pamphlets are well written, in the ſtyle of gentlemen, and in the temper of Chriſtians. The "Obſervations," however, are marked by more ſpirit and animation than the "Thoughts."

The Annual Regiſter, or a View of the Hiſtory, Politics, and Literature, for the Year 1792. 8vo. Rivingtons. 1798.

THIS volume has, unfortunately, been ſuffered to lay on our ſhelves for nearly four years; for which neglect, we have to apologize to its author and to our readers, for a more important and a more valuable book, in the form of an Annual Regiſter, has never been offered to public attention. The period of which it gives the hiſtory, is in itſelf ſo fertile in facts of importance, theſe facts are here detailed ſo amply, ſo ably, and ſo faithfully, and ſuch a vaſt variety of documents have been conſulted for the purpoſe of confirmation and elucidation, that it may be conſidered as a valuable compendium of hiſtorical knowledge which cannot be collected elſewhere without a vaſt conſumption of time, and a very conſiderable expence. We cannot be expected either to analyſe or abridge a work of this deſcription; we ſhall therefore ſelect ſome paſſages by which the qualifications of the author, as an hiſtorian, may be beſt aſcertained. The ſubject of our extracts ſhall be "The Riots at Birmingham," "The Attack on the Thuilleries," and "the Maſſacre of the Swiſs Guards."

"*The Riots at Birmingham.*

"Dr. Prieſtley praiſed the Americans, as having ſet a glorious example to France, and the whole world; and a particular topic of his praiſe was, 'that they had formed a completely new government on the principles of equal liberty and the rights of man—without nobles—without biſhops, and without a king;' an expreſſion which he borrowed, as peculiarly happy, from Dr. Price. This country he declared, to be approaching with an accelerated motion towards a great criſis, ſimilar to that which had occaſioned the French revolution; and if other nations ſhould be as much benefited by the reſult, as France in his opinion was likely to be, he did not ſcruple to pronounce that great criſis, dreadful as it might be in proſpect, a conſummation devoutly to be wiſhed.

"Sentiments ſuch as theſe, coming from a perſon of Dr. Prieſtley's reſpectability and conſequence among the diſſenters, gave ſcope for ſevere animadverſion. At the ſame time it was neceſſary to remark, that excluſive of all political conſiderations, local circumſtances ſeem to have produced a kind of party animoſity between the diſſenting and church intereſts in the town of Birmingham.

"The 14th of July arrived, when crowds of people ſurrounded the door of the hotel, where the dinner had been ordered. A conſiderable party, however, entered the houſe amidſt the hiſſings of thoſe around it; but finding the tumult increaſe towards the evening, they retired at an early hour. Dr. Prieſtley himſelf, with a very commendable prudence, had abſtained from the meeting. Shortly after the company had diſperſed, the populace as their numbers became augmented, proceeded to break the windows of the hotel. Not ſatisfied, however, with ſuch an outrage, they ſoon hurried to Dr. Prieſtley's meeting, and burnt it to the ground. After the deſtruction of the new they attacked the old meeting, which they completely gutted and demoliſhed, but did not ſet fire to it on account of its contiguity to other buildings. Dr. Prieſtley's houſe, at Fairhill, next followed the fate

of his meeting, but the family, by being previouſly alarmed, had providentially eſcaped. On the ſubſequent day, ſeveral houſes in or near Birmingham, were either totally conſumed, or (where the application of fire was eſteemed dangerous to the adjoining buildings) ſtript of their furniture, and otherwiſe damaged. Among theſe were the houſes of Mr. Ryland, Mr. Taylor, and Mr. Hutton.

"An attack was made the third day on the ſeat of Mr. G. Humphreys, which being reſolutely defended by ſome of the family, was only ranſacked. At Mr. W. Ruſſell's houſe, however, the populace were more ſucceſsful, and carried their point without oppoſition. Before night the houſes of Lady Carhampton, Mr. Harwood, and Mr. Hobſon (a diſſenting miniſter), were all in flames at once. Lady Carhampton's was the property of Mr. Taylor, whoſe elegant manſion at Bordeſly Hall had previouſly fallen a ſacrifice. The depredations were continued on the fourth day (Sunday) when the rioters proceeded into the country and burnt the meeting, as well as the dwelling-houſe of the diſſenting miniſter, at Ringſwood, and the houſe and out-houſes of a farmer, at Worſtock. At length, however, a military force arrived, much to the joy of the inhabitants, and ſoon reſtored the tranquillity of the town. Without the aſſiſtance of the ſoldiery all oppoſition ſeemed fruitleſs; and ſo inadequate was the civil power to reſiſtance, that the magiſtrates of the neighbourhood thought themſelves under the neceſſity of temporizing with the multitude, as the only expedient in their power to allay that fury which they could not ſubdue; a meaſure afterwards much noticed and vehemently cenſured by the Oppoſition in Parliament.

"Several of the ſuppoſed ring-leaders in theſe riots were apprehended and impriſoned; twelve of whom were tried at Warwick, but only four found guilty. Of thoſe four, two were executed; the other two being reprieved in conſideration of ſome circumſtances which appeared after their trials, and which pointed them out as proper objects for royal clemency. At Worceſter five were tried; but only one was condemned, and he was executed.

"The riots were ſaid to have ſolely originated, in what was termed, the bigotry of the high church party in the town and its neighbourhood, and to have been conſonant with the feelings of the clergy in general. So direct a charge was brought againſt the clergy reſiding in and near the town, that the bench of biſhops was expreſsly called upon to come forward, for the honour of the eſtabliſhed church, and publicly reprobate their conduct: otherwiſe it was declared that epiſcopal ſilence would be conſtrued into epiſcopal approbation. Strong inſinuations were likewiſe thrown out againſt the laity as well as clergy of Birmingham under the general deſcription of the high church party, who were accuſed of encouraging riots to a certain degree, inſtead of ſuppreſſing them. It was even ſaid, that perſons of better condition, apparently ſtrangers, mingled with the croud, and directed their proceedings. The exiſtence of a ſyſtematical plan, from the commencement of the riots, was confidently aſſerted, and it was ſarcaſtically added, that the two poor wretches, who were left for execution at Warwick, were probably ſuch as knew no ſecrets.

"In defence of the clergy and inhabitants of Birmingham, an immediate reply was made to the charge thus brought forward. Proof was adduced, that the clergy had been really active in curbing the impetuoſity of the populace, as far as the influence of two or three individuals could poſſibly extend;

extend; and that the inhabitants exerted themſelves to the utmoſt in a ſimilar manner, as well as in keeping their reſpective workmen employed; in protecting the perſons and properties of ſeveral diſſenting families which fled to them for refuge; and even in hazarding their lives to ſtop the progreſs of the conflagration. In corroboration of this ſtatement reference was made to an advertiſement, coming directly from the diſſenters themſelves, who immediately after the riots publickly returned thanks for the generous protection afforded them by the members of the eſtabliſhed church, in the preſervation of their perſons and property. Little credit ſeemed to be given to the ſuppoſed patriotic motive for the celebration of the French revolution, but other motives of a contrary tendency were ſtrongly inſiſted on the apparent confeſſion of the author of the appeal himſelf, who in that very work foretold, that the French revolution would ſoon be ſeen in a different light from that in which it had hitherto been contemplated, when the whole of the Gothic feudal ſyſtem, embracing matter, both of a civil and eccleſiaſtical nature, would be ſhaken to its foundation, and a convulſion be produced, which would be felt in every ſtate of Europe; and that then the ſufferers by the riots would be conſidered as the martyrs of liberty."

"*The Attack on the Thuilleries.*

"An oppoſition was made to their paſſage at the entrance of the Louvre, ſome troops having been ſtationed that morning at different poſts, to guard againſt any ſudden ſurpriſe; but at the command of two municipal officers who appeared in their ſcarfs, the crowd ſoon obtained admittance. Full thirty thouſand people of all deſcriptions began to pour into the place du Carouſel, drawing up towards the gate, called the Porte Royale, ſeveral pieces of cannon which they threatened to fire, if the leaſt reſiſtance was made. Succeſsful likewiſe here, they at length arrived, without further obſtacles, at the front entrance of the palace, through which they dragged their cannon, and into the very hall of the guards. The blows of a thouſand hatchets, forcing the doors of the ſeveral apartments, now reſounded through the palace; and convinced the king that his immediate preſence was neceſſary. He came forward, therefore, to meet the danger, attended by the Princeſs Elizabeth, by a few brave and faithful ſervants, and by ſeveral individuals of the national guard, who on this trying occaſion had run to his aſſiſtance, and were reſolved to protect him, or die at his feet. When the door of the room to which he had advanced, was opened to the populace (at the time violently aſſailing it with their hatchets) among the firſt that entered was a man armed with a ſtick, to the end of which was faſtened a ſharp-pointed ſword blade. Ruſhing forward with this inſtrument in his hand, he put himſelf in a poſture to attack the king, but the bayonets of the grenadiers fruſtrated his attempt. In order to keep the croud at a greater diſtance, the king was perſuaded to retire towards one of the windows, where his friends could more eaſily ſurround and protect him. While in this ſituation (which he retained for ſome hours) a perſon armed with a ſabre, and remarkable for the ferocity of his geſtures, was remarked, for a conſiderable time, to try every poſſible mode of getting to the ſpot; but his efforts proved fruitleſs.

"The clamour which at firſt aroſe, when the rabble burſt into the room, was ſo great, that for about half an hour it was impoſſible for any ſingle voice to be diſtinctly heard. After the tumult had a little ſubſided, Le-

gendre addreſſing the king by the plain title of Monſieur, exclaimed—'Hear us; for it is your duty ſo to do. You are perfidious, and have always deceived us—you deceive us ſtill; but take care of yourſelf, for the people are wearied of ſeeing themſelves your laughing-ſtock.' He then read a paper full of obloquy and threats, containing what was termed the will of the ſove eign people, in whoſe name he pretended to ſpeak. The king coolly anſwered, that his conduct would be regulated by the conſtitution and the decrees of the national aſſembly.' In order to be better ſeen he ſtood upon an elevated ſpot in the receſs of the window, and the Princeſs Elizabeth by his ſide, and his attendants around him, who guarded him with an unceaſing ſolicitude. After he was thus raiſed, a perſon from the throng thruſt forward, on the top of a pike, a red cap with the national cockade, and ribbands attached to it. Louis inſtantly received it, and placed it on his head, much to the ſatisfaction of the ſpectators who applauded the fact; and he kept it on during their ſtay. In truth, occupied with the ſcene which was every moment ſhifting around him, he forgot the humiliating badge which he wore, till one of the attendants afterwards noticed it, when he returned into his own apartment. Another perſon offered him a bottle, requeſting him to drink its contents. He took it without heſitation, and immediately drank the uncertain draught. Notwithſtanding theſe proofs of condeſcenſion and heroiſm, ſeveral abandoned wretches treated him with unmerited inſult, accompanying the groſſeſt language with the moſt threatening geſtures. The queen at the commencement of the tumult was left by the king in an inner apartment, with the dauphin and the princeſs royal, it being his wiſh to ſtem the torrent alone. As there ſeemed, however, a neceſſity for her appearance, ſhe went with her children and attendants into the council chamber; where a party of the national guards ſurrounded her, and protected her, if not from inſult, at leaſt from injury. In order to prevent the populace from preſſing too near, the council table was brought up and placed at the front of the royal family. Some confuſion at firſt aroſe at the door before it was opened, and an officer was wounded in the hand, but admittance being ſoon obtained, the rabble ruſhed in with M. Santerre at their head. A red cap was offered to the Queen, which ſhe took and placed upon her head, ſpeaking at the ſame time to the perſon who offered it her, with great affability; then removing it from her own, ſhe put it on the head of the young dauphin, who wore it for a conſiderable time. Although torrents of abuſe were vomited without reſerve, the heart of every ſpectator was not equally unfeeling; for a female among the crowd as ſhe paſſed, ſobbed and wept aloud, much to the indignation of Santerre, who angrily ordered her to quit the room. After the party had ſufficiently gazed at the Queen, and many of them inſulted her in the coarſeſt terms, they moved away at the command of their leader and mingled with the crowds, which were now evacuating the Palace?"

"*The Maſſacre of the Swiſs Guards.*

"The elevation of four heads, probably thoſe of the murdered Swiſs, ſtuck upon pikes, is ſuppoſed to have been the ſignal of attack; as the cannon which had been introduced into the court were immediately fired againſt the palace. This new act of hoſtility was anſwered on the part of the Swiſs, only by the diſcharge of muſquetry in the air, from the terrace of the Feuillans. But the attack ſtill continuing, and no proſpect appearing but that of immediate maſſacre, they reſolved at laſt to repel

force

force by force. A heavy fire was accordingly commenced from the windows of the palace.

"In ſpite of the ſuperiority of numbers and the parade of artillery on the ſide of the inſurgents, the court was cleared almoſt in a moment, and the cannon abandoned. A detachment of the conquerors then deſcended into the court and advanced to the Port Royale, through which the fugitives had precipitated themſelves, fired on thoſe that yet lingered in the Carouſel, or had not been able in conſequence of the preſs to effect their eſcape. The conſternation which took place in the adjoining ſtreets exceeded all deſcription. So great was the confuſion which reigned among the fugitives, that two of their own (federates from Freſt), were ſeized by miſtake, from the circumſtance of their uniform reſembling that of the Swiſs, and maſſacred in the tumult. While one detachment was employed in clearing the courts of the Thuilleries, another proceeded towards the terrace of the Feuillans, near which they ſeized ſeveral pieces of cannon abandoned by the inſurgents, who nevertheleſs fired on them from the terrace, and killed about thirty of them; the fire was returned with conſiderable effect, but their numbers were not ſufficient to reſiſt the attack of the innumerable ſwarms on the terrace.

"During this engagement the corps of gentlemen in the inner part of the palace, and the national guards ſtill on duty there, ſtood idle ſpectators of the bloody ſcene: the former, probably, from a deficiency of arms and ammunition, the latter from a diſinclination to ſupport the cauſe of the Swiſs.

"When the report of the cannon was heard at the National Aſſembly, the greateſt conſternation for a time prevailed. The King declared that he had given directions to the Swiſs not to fire. M. d'Hervilly was inſtantly diſpatched to the Thuilleries with orders to march the troops from thence and bring them to the aſſembly. He there met with that detachment, amounting in all to about 160 men, which had deſcended to clear the courts, and prevailed upon them to quit the palace, and accompany him back to the hall of the aſſembly. On their paſſage thither, the populace fired upon them from all points, as they were marching through the garden, and deſtroyed near a third of their number. The fire was returned but feebly from want of ammunition. After their arrival at the aſſembly, they were diſarmed and ſtript of the uniforms, which being delivered to the people, were carried in triumph through the ſtreets.

"In leſs than an hour after their firſt defeat, the inſurgents again aſſembled in the courts, and introduced a freſh ſupply of artillery. The engagement recommenced with the diſcharge of their cannon, which continued for nearly a quarter of an hour without producing much effect. At length they ſucceeded in getting into the garden, and were thus enabled to attack the palace on every ſide. From this period all reſiſtance became ineffectual, particularly as the Swiſs were greatly reduced in numbers, and found their ammunition fail them.

"On the firſt renewal of the combat, the corps of gentlemen retired into an inner apartment to conſult what meaſures were beſt to be purſued. It was at laſt reſolved, to force a paſſage, if poſſible, to the National Aſſembly. With this view they rallied all the Swiſs they could find, with a few of the national guards, and deſcended in a body, amounting in all to full five hundred men, nearly three hundred of whom were Swiſs. The gate through which they attempted to paſs was expoſed to the fire of

ſome battalions of inſurgents, who had poſted themſelves at the Porte Royale. In effecting this paſſage, only two Gentlemen were wounded, but the Swiſs ſuffered conſiderably, as the red colour of their uniforms particularly diſtinguiſhed them. Dividing themſelves into ſmaller bodies, they then hurried along the garden in different directions. Of thoſe who took the neareſt line to the Aſſembly, ſeveral fell by the fire from the terrace of the Feuillans, and even that of the national guard, who had been poſted in various parts of the garden for the defence of the Thuilleries. A great number eſcaped from by the Champs Elyſées. As they haſtened through the ſtreets, their uniform unfortunately marked them out for maſſacre. No quarter was given them wherever they were found, although ſome of them joined in the popular cries and ſhouts with the hope of conciliating the good will of the multitude. The humanity however of a few individuals, preſerved a ſmall number, who ſought protection in private houſes.

"Within the palace a ſtill more dreadful fate awaited the remaining Swiſs, who were put to death in the moſt unfeeling manner. Several of them begging for mercy on their knees, were ſeized in that attitude and inſtantly thrown out of the windows into the court below. Of the whole regiment not more than one hundred and eighty ſurvived, including thoſe who firſt accompanied the King, and afterwards, M. de Hervilly, to the Aſſembly. The national guards, with very few exceptions, at different periods of attack, joined the aſſailants, and unfeelingly aſſiſted in the purſuit and murder of their comrades, of thoſe very men with whom a few hours before they had been united in the diſcharge of a common duty, and with whom they were in a habit of having a familiar intercourſe.

"The maſſacre of the Thuilleries was not confined to the brave Swiſs; but every perſon found there, even the loweſt of the royal domeſtics, was indiſcriminately put to the ſword. The maſſacre was ſucceeded by a general plunder."

From theſe paſſages, our readers will perceive, and from the whole tenor of the hiſtory, we pronounce, that the diction is neat and ſometimes elegant; and the ſtyle and manner perſpicuous and ſpirited. And the hiſtorian hath preſerved a degree of candour and impartiality, which, it is to be hoped, will be equally viſible, in the ſubſequent volumes of the work. We cannot diſmiſs this article without expreſſing our extreme regret at the unaccountable delay which has occurred in the publication of this Regiſter; a delay the more to be lamented, as it has not only prevented the diſſemination of ſound and juſt principles, but tended to increaſe the circulation of principles of an oppoſite nature and tendency.—We truſt, this conſideration will have its weight with the proprietors, and induce them to haſten, as much as poſſible, the completion of the ſucceeding volumes, ſo as not only to fill up the exiſting chaſm, but to obſerve hereafter that regularity in the publication which is eſſential to the ſucceſs of the work.

An Argument concerning the Chriſtian Religion, drawn from the Character of the Founders. Tranſlated from the French of J. Vernet. Robinſon. 1800

THIS tranſlation is made from part of the fifth volume of a work entitled "Traité de la Verité de la Religion Chretienne, tiré principalement du Latin de Monſieur J. Alphonſo Turrettin, par J. Vernet. P. & P. à Geneve."—It is a good, popular treatiſe: and if the tranſlator had not turned annotator, we ſhould have made little objection to the publication.

"I acknowledge," (ſays J. Vernet) "that in the epiſtles, as in all ſuch writings, we find paſſages which want explanations, and require at leaſt that we ſhould know on what occaſion, and on what ſubject, theſe letters have been written. Every language and every age having its own taſte and ſtyle; and every author making allufions to the events, the opinions, and the cuſtoms of his time and his country; in order to underſtand ancient writers, we require to have hiſtorical remarks, which may inform us of thoſe cuſtoms and events; together with ſuch critical notes as may ſupply what is omitted, and enable us better to underſtand the object and connexion of the diſcourſe. With ſuch aſſiſtance, we do not find more difficulty in the letters of the Apoſtles, than in every other writing of the ſame ſort. The ſtyle is even more clear than that of many works in high eſtimation; and the more we ſtudy them, we certainly find more of their ſolidity and connexion. Very different from thoſe fanatical writings which have nothing but the falſe glare of pompous diſorder; very different even from a number too much infected with a falſe philoſophy or a puerile rhetoric. It is a fact which many perſons have undoubtedly experienced, that after having read many books upon the ſubject of religion, both ancient and modern, and heard diſcourſes of every kind; they return at length with ſingular pleaſure to the apoſtolic writings, as the beſt beyond compariſon both in ſenſe and taſte."

Theſe obſervations are, in our apprehenſion, perfectly juſt.

"But," (ſays the tranſlator, turned annotator,—with the unmanly heſitation of the ſceptic, and the weak conceit of the ſciolift)—"but ſhould not this be underſtood, with an exception to ſuch of the opinions and reaſonings of the writers of the New Teſtament, as are obſcure, to their quotations from the Old Teſtament, when they do not illuſtrate,—to their language when it is indeterminate;—what for inſtance is the preciſe import of the terms, *beginning* and *word*, in the introduction of St. John's Goſpel? and unleſs their ſenſe be definite and clear, nothing can be built upon them; and the famous verſes of the firſt epiſtle of St. John, after all, are they quite intelligible?—In the opinion of Dr. Campbell, St. John's Goſpel bears marks more ſignal than any of them, that it is the work of an illiterate Jew; and that there is none whoſe manner more beſpeaks an author, deſtitute of the advantages which reſult from letters and education.

"There ſeem alſo to be ſome popular additions, the natural effect of the facts being orally related, and by many, for a conſiderable time before they were put in writing—of which, the account of the temptation, by

Matthew and Luke, may poſſibly be one; all but the fact of Chriſt withdrawing into a ſolitary place after his baptiſm and before he entered on his great errand, as it is related by Mark, who is ſaid to have had this information from St. Peter.

"The language about caſting out devils, ſeems alſo to repreſent the popular notions of the times with reſpect to ſome violent diſtemper.

"There have been interpolations too, of which the 52d and 53d verſes of the 27th chapter of St. Matthew's Goſpel may poſſibly be one; the extraordinary circumſtance being mentioned there, in the moſt curſory manner—without an air of amplification—and by St. Matthew alone; who wrote his goſpel, Dr. Campbell ſays, in Hebrew for the uſe of the Jewiſh Chriſtians, and that it was firſt corrupted and interpolated among them, and afterwards diſappeared."

Such are the comments of this half-infidel tranſlator! Why did he not affix his name to his treatiſe?—But we leave him for a moment to his own feelings; and quote a paſſage which does honour to the original writer.

"That artiſans—of underſtandings ſuited to their condition,—of mature age,—contented in their ſtation,—who had never known any thing but their mechanical occupations,—and who had neither ſupport from the people, nor acceſs to the great,—that men of this ſort, I ſay, ſhould form without an object a great plan of impoſture, very difficult to conduct and ſupport: of this we ſhall find no example in all hiſtory.

"The thing would be leſs ſurpriſing, if the plan in queſtion had been formed by degrees, and that on engaging in it, the whole of its extent and conſequences had not been foreſeen; but this was not the caſe with reſpect to Jeſus Chriſt;—for, (as we have obſerved) as ſoon as he appeared in public he did not heſitate to ſay he was ſent from God; he proved this by miracles; he ſpoke too of his death,—of his reſurrection—the glory to which he ſhould be raiſed,—the perſecution his apoſtles were to ſuffer,—of the deſtruction of Jeruſalem,—and of the converſion of the Gentiles. All this, we collect clearly from the whole of his diſcourſes. Here was a plan formed all at once, and ſo connected that no part could be ſeparated. As to the Apoſtles, it might be, that they did not comprehend at firſt, all they were called to do; and yet they ſoon diſcovered that Jeſus was the Meſſiah, and that the principal men of their nation were hoſtile to him; their Maſter did not ceaſe to appriſe them, that he ſhould be rejected,—that his followers would have to ſuffer like himſelf great perſecutions—and that all their hopes reſted on a life to come. He informed them afterwards that their vocation was to proclaim the goſpel in all places, and to bear witneſs of the reſurrection of their Maſter; then, at leaſt, the whole ſyſtem was laid open to them. They ſaw then, clearly, the nature of their office, and were at liberty to relinquiſh it. The undertaking had not yet devolved upon them; they were engaged only as far as they choſe; nothing hindered them from returning to their prior condition; nothing compelled them to enter into a career ſo new; nor to engage in an enterpriſe which hereafter muſt be their own work; and to which it muſt always appear to them, that their own powers were unequal.

"If it was difficult to form ſuch deſigns, what ability did it require to carry them on?—to arrange all the parts,—to prepare all the means to do every thing at the proper time,—to ſay neither too much nor too little,—

to

to act always in concert, and be guilty of no inconſiſtency? Whenever men of low condition and limited powers venture to form plans, we ſee that they are ill conceived, and ill digeſted, formed on low principles and narrow views. If ſome of the circumſtances are happy, they are ill ſupported and ill connected; and the weak parts always prevail. Every thing conceived by ſuch underſtandings is involved in matter; and they are objects of ſenſe alone which govern. Whereas, what is it we ſee in the goſpel? a doctrine totally detached from ſenſe,—a renunciation of every low and carnal intereſt,—views that are elevated and turned entirely to ſpiritual things;—in a word, a ſublime theology, and the pureſt morality: and this doctrine, ſo excellent in itſelf, is announced conſtantly and uniformly, with ſimplicity and energy; without art and yet with prudence.—And this, regarding it merely as a human project, would certainly be a very difficult part to ſuſtain, and of which perſons moſt perfectly verſed in the affairs of the world, would hardly be capable. How then are we to attribute it to men, whom we reproach with being rude and ignorant? Mr. Werenſels has this reflection on the ſubject: 'It is natural if we ſee a child ſay or write any thing much above its capacity, to ſuppoſe that it has been taught by ſomebody wiſer than itſelf; if the child acknowledges it, and in fact we diſcern the character and underſtanding of the teacher, what was probably become certain, we no longer doubt that all he has ſaid has been ſuggeſted and taught him:' let us apply this.—It is certain that what our ſacred authors have written, concerns things of a ſublime nature, and much above their capacities conſidering them only as they were in themſelves; the juſt and ſound manner in which they ſpeak of God,—of his attributes,—of the ſovereign good,—of the foundations and rules of morality,—ſurpaſſes ſo much all that the beſt philoſophy has produced, that the more enlightened part of the world has decidedly preferred their leſſons, to thoſe of all the ancient ſages. It is aſked, whence they had this ſuperior knowledge? They themſelves ſay, they received it from heaven; in which they are much to be credited, as they teach nothing which is not worthy of God. They would undoubtedly have been much leſs to be credited, if they had ſaid they derived it from their own fund; for how ſhould they have been able to go ſo far,—they who with a very limited underſtanding had no tincture of ſcience, nor any intercourſe with the teachers of it."

Mr. Polwhele, in his "*Scriptural Illuſtrations*," (which we ſtrongly recommended, a few months ſince, to the attention of the public) has purſued this train of reaſoning, in a manner that proves his independence on the writer before us. On the whole, we repeat, that expunging the notes, we ſhould be glad to introduce this little treatiſe to general peruſal. The tranſlator comes to us in ſo queſtionable a ſhape, that we know not, whether he means "to bring airs from heaven, or blaſts from hell."

A Memoir

A Memoir on the Importance and Practicability of tranſlating and printing the Holy Scriptures, in the Chineſe Language; and of circulating them through that vaſt Empire. By William Moſeley. Pp. 27. Chapman.

OF this valuable little tract, we offer an abridgment to our readers.

"While the Chriſtian ſighs for the converſion of the world, it is of the firſt importance that he examine with care, what ſpot is moſt likely to yield the firſt and fineſt harveſt. This, perhaps, may be beſt determined by a comparative view of the improvement and population of the heathen world. The more refined any heathen nation is, the greater is the probability of its converſion; and the more extenſive its population, the brighter the proſpect of an abundant harveſt. Nations that are moſt civilized, and contain the greateſt number of inhabitants, are, therefore, the moſt eligible fields for a chriſtian miſſion.

"Surveying the heathen world, we behold the nations in different ſtages of cultivation. Some are in the loweſt ſtate of human degradation; others are juſt emerging from barbarity: a few have attained to high civil improvements. Of theſe China is the principal. No nation in the heathen world has riſen ſo high in the civil and polite arts. Its territory is greater than Rome could boaſt in the zenith of her power. In population it far exceeds all Europe; and its government and police, yields to none in the world.

"The ſcene that China now exhibits is too painful to behold. Excluſive of the crimes common to other poliſhed nations, the whole empire of China is devoted to an unknown God, to idolatry, and to murder. The court worſhip Jehovah, under the name of Sion, or Chang-Si. The populace ſacrifice to their idol Foe. And the poor add to their idolatry, the bloody crime of expoſing their infants. Harmleſs babes! my heart bleeds over your murdered bodies! Sweet innocents, thouſands of you are annually deſtroyed! the country is deluged with your blood. At ſuch a ſight what heart is not grieved? Who can refrain a tear? or refuſe to raiſe his voice to heaven in fervent prayer, and ſay, Give the heathen to thy ſon for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion.

"There are two ways, by which the goſpel may be carried to the heathen. The one by ſending miſſionaries, the other by circulating the ſcriptures. The former of theſe methods has been tried in China for many years; but hitherto the attempt has been almoſt in vain.

"Allowing that the time is not yet come to ſend miſſionaries, it will be confeſſed that it is almoſt come, to circulate the word of God.

"The practicability of tranſlating the ſcriptures into the Chineſe language, has been very generally diſputed. And notwithſtanding the body of evidence that was brought forward in the former edition, ſome ſtill doubt its poſſibility. Nothing, however, that is capable of demonſtration admits it more fully. Father Ricci wrote ſeveral books in Chineſe. Father Verbieſt wrote and printed an abridgment of the fundamental truth of the Chriſtian religion. Expoſitions of detached parts of the ſcriptures; the catechiſm of Bellarmine; the life of Aquinas; the exerciſes of Ignatius; and various other works in divinity, aſtronomy, mathematics, muſic, and morals,

morals, have been publiſhed in China, by Europeans, within the laſt hundred and fifty years.

" On the continent, there are ſeveral natives of China, who, having embraced Chriſtianity, and learnt the Latin language, are qualified to accompliſh the work. In England and on the continent, there are ſeveral Europeans who have either learnt the language in China, or, following the example of Bayer and Foulmont, have made great progreſs in it at home. By the ſeparate or united labours of an appropriate number of theſe gentlemen, any part, or the whole, of the divine word may be tranſlated. Poſſible, however, as it may be, to complete this work, I am happy to ſay more,—the work is already done. The Goſpel of St. Luke, the Acts of the Apoſtles, and all St. Paul's Epiſtles, except that to the Hebrews, have been tranſlated above ſixty years. The manuſcript tranſlation is now in the Britiſh Muſeum; and the copy has been collated and found very correct. Digitus Dei eſt hic. The ſubſtance of the New Teſtament being comprehended in theſe detached parts, it is not neceſſary to tranſlate more for the firſt attempt. Nothing therefore remains for us to do, but to print and circulate a ſufficient number of copies.

" Chineſe merchants, officers of the revenue, the army and navy; Chineſe ſailors, ſoldiers, and labourers, have free intercourſe with Europeans of every deſcription, at Macao-Canton, and at the ports of the different dependant nations of Cochin-China, Tonquin, Ava, and Siam. The nature of things juſtifies the ſuppoſition, that few veſſels ſail from any port in Europe or America, without one or more of the crew, feeling a veneration for the ſcriptures, and being diſpoſed to diſtribute copies among the ignorant, if freely put into their hands. By engaging individuals in the work, who ſail in Britiſh, American, and other veſſels, ſome thouſands of copies may ſoon be very widely diffuſed. It is notorious, that the Chineſe are fond of reading. They have long heard of Chriſt and of the ſcriptures, as we have of Foe and the works of Confucius; and it is highly probable, that if a copy of this manuſcript tranſlation, elegantly printed and bound, were put into the hands of a Chineſe, he would be induced from curioſity to peruſe it, and from the ſame motive would circulate it among his friends.

" From China a door will be opened to all the dependant and ſurrounding kingdoms. To the trackleſs country of the Tartars on the north; to the extenſive kingdom of Tibet on the weſt; to the populous ſtates of Cochin-China, Tonquin, Laos, Ava, Pegu, Siam, and Malacca, on the ſouth; and to Corea, and the iſlands of Japan, Formoſa, and the Philippines, on the eaſt. This vaſt field comprehends nearly one half of the human race. How much is it to be deplored, that it has been ſo long neglected. The Beaſt and the Falſe Prophet, have ſtrained every nerve to ſubjugate it; while we have viewed its ſituation with indifference, and never made one effort for its ſalvation."

We have thus abridged the pamphlet which we cannot but think well worthy the attention of the Chriſtian world. Even they who conceive Mr. Moſeley's notions to be chimerical, as rather ſpringing from a heated fancy, than the cool reſult of judgment, muſt aſſent at leaſt to the general propoſition, that no injury can be done to the cauſe of Chriſtianity, by the publication of the Holy Scriptures in China. However blind a nation may be to the light of the Goſpel

diffuſed

diffuſed amongſt them, no one will infer from the circumſtance, that the light of the Goſpel does not exiſt. Truth, though not perceived or acknowledged, is ſtill truth. But if the Chineſe be ſuch a refined people as they are often repreſented, they will doubtleſs admire the pure morality of the Bible, though they may reject its myſterious revelations: and if, amidſt the ſcepticiſm of the diſciples of Confucius, and the indifference of the crowd, we meet but a ſingle individual enlightened by the genuine radiance from above, and ſenſible of the darkneſs through which he was wandering,—we ſhould judge even this a full recompence for all the labours beſtowed, with a view to the great object before us; and a ſufficient encouragement to perſeverance in ſo glorious a purſuit.

Modern Diſcoveries; or, a Collection of Facts and Obſervations, principally relative to the various branches of Natural Hiſtory, reſulting from the Geological, Topographical, Botanical, Phyſiological, Mineralogical, and Philoſophical Reſearches of celebrated modern Travellers in every quarter of the Globe. Carefully tranſlated, prepared, and reprinted from the Works of the moſt eminent Authors. By Francis Blagdon, Eſq. Profeſſor of the French, Italian, Spaniſh, and German Languages. 12mo. Vol. I. II. Pp. 800. 10s. or 14s. fine paper and coloured plates. Ridgway. 1802.

THE two firſt volumes of this intereſting work contain a complete tranſlation of Denon's Travels in Egypt; to which Mr. Blagdon has prefixed a preface, explanatory of the plan of the publication, and replete with ſenſible and pertinent obſervations; and added an appendix, and a variety of notes, anecdotes, and remarks, of his own. He has moreover improved upon the author's plan, by dividing the work into chapters, and by ſubjoining a copious index. We have read the book with attention, and heſitate not to pronounce it the beſt tranſlation of Denon's Travels which has yet fallen under our obſervation. The plates, too, are well executed, and we are only ſurprized that the publiſher could afford to ſell ſuch a book at ſuch a price.

French travels are publiſhed at Paris at a price ſo truly exorbitant as to render them abſolutely unattainable by the greater part of the community, and we cannot therefore but think that he renders an acceptable ſervice to the public, who gives them, in an Engliſh dreſs, at a price which places them within the reach of the leaſt opulent claſſes of ſociety. If Mr. Blagdon proceed as he has begun, in giving full and complete tranſlations of the different works which he mentions in his preface, there can be no doubt that he will meet with adequate encouragement. The next work propoſed to be publiſhed (which will form the third, fourth, fifth, and ſixth volumes of the ſeries of "Modern Diſcoveries") is Pallas's laſt Travels in the Southern

Southern Provinces of the Ruſſian Empire; and after that, Golberry's Travels in Africa. Of ſuch an undertaking, ſo conducted, we cannot but ſay, that it has our hearty wiſhes for its ſucceſs.

POETRY.

The Scum uppermoſt when the Middleſex Porridge-Pot boils over!! An Heroic Election Ballad, with explanatory Notes. Accompanied with an admonitory Nod to a Blind Horſe. 4to. Pp. 20. Sold by all the Bookſellers.

WE recognize, in this humorous production, the well-known ſtrains of a bard whoſe pen has been frequently employed, in defence of religious and ſocial order, by ſeverely laſhing, with ſatire's keeneſt whip, the enemies of both. A fairer ſubject, for the exerciſe of his ſeverity, than the Middleſex Election, could ſcarcely occur, where, the object of one *at leaſt* of the ſucceſsful candidates, was, indeed, to place the *Scum uppermoſt*, and to turn every thing *topſy-turvy*.—The ſcene is, of courſe, placed on the huſtings, at Brentford, which is well repreſented in a humourous plate, of which apt accompaniments the book contains ſeveral. But our readers no doubt will expect ſome ſpecimens of the ballad, we ſhall therefore endeavour to gratify their wiſhes.

After noticing ſome worthies of Sir Francis Burdett's committee, and moſt active friends, one of whom (an United Iriſhman) ſuffered two years impriſonment for endeavouring to eſcape from the Fleet priſon, and for poſting up a bill calling it "*an infamous Baſtille*;" and another of whom was convicted of perjury, he proceeds thus;—

"Charles Fox * ſhall engage in our quarrel as hearty
As in that of his tutelar ſaint, Bonaparte;
Who, when his own ſtore,
And twice as much more
Of his cronies he'd ſpent, grew ſo wretchedly poor,
That our Whigs for the prodigal made a collection—
So he ſcaped jail, and gibbet, and Houſe of Correction.

"If a good cauſe like ours a learn'd Advocate needs,
We've a Counſel who ſings full as well as he pleads: †
And a right noble drone,
My Lord William, well known
For a dupe in our int'reſt, a fool in his own:
Give us tools, gulls, and *Things* of his Lordſhip's complexion,
We'll demoliſh jail, gibbet, and Houſe of Correction.

* "Ingenium velox, audacia perdita, ſermo
"Promptus et Iſæo torrentior." Juv. iii. 73.

† "For a moſt ſatisfactory ſample of the lyrical merit and talent of this learned Counſel, the reader may conſult the authentic record of the proceedings at the Shakeſpeare Tavern, on the 10th of October, 1800, publiſhed for S. Jordan, Fleet-ſtreet."

By

By General Burdett led on, and his ſtaff,
Down, my lads, with controul, at authority laugh!
Remonſtrance deride all!
Sir Francis, our idol,
Shall ride all your magiſtrates with a *Curb-Bridle*.*
Rant and riot, exempt from the law's retroſpection,
When you 've pulled down jail, gibbet, and Houſe of Correction.

'Ho! ho!'—cries the Devil, 'come bring me my boots!
'Here's a kettle of fiſh that my appetite ſuits.
'To Brentford an airing
'I'll take—'tis paſt bearing
'That my friends ſhould be fetter'd by Juſtice Mainwaring:
'But young B——t I like, and we 'll form a connection
'To aboliſh jail, gibbet, and Houſe of Correction.

'Fellow fiends, be ſo good as to put up your pray'rs,
'That ſucceſs may attend on our Firm above ſtairs!
'Let your zeal be now ſhown,
'Or They 'll ſure be o'erthrown
'Who belong to a *Houſe* near as old as your own.
'Nay, don't turn up your noſes!—I mean no reflection;
'An *Old Houſe* owns their claim: 'tis the Houſe of Correction.'

"*(Enter Satan on the Huſtings.)*

'Frank B——tt for ever!—Poll on;—never flinch!
'See my hoof, boys! You know your old friend at a pinch!
'Do you ſuffrages lack?
'Only ſwear white is black;
'And your Mill makes four hundred *good*† votes in a crack!
'Take the oath! honeſt C—— o'errules each objection:‡
'Who's afraid of jail, gibbet, or Houſe of Correction?"

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* "*Extract from Sir F. B.'s ſpeech.*—'There is one thing which it is fit that I ſhould throw out for the conſideration of the gentlemen at large of the county: I mean the degrading and degraded ſtate to which this county is reduced, and the ignominy which it ſuffers from the unlimited aſſumption of power and authority by the county magiſtrates. Gentlemen will conſider the beſt means of bringing within bounds this *unbridled Magiſtracy*, whom a nine years exerciſe of powers inconſiſtent with the law, and irreconcileable with the ſafety of the ſubject, has habituated to think themſelves beyond the reach of controul or correction."

† "For a correct ſtatement of the ground on which near four hundred of Sir F. B——tt's voters reſted their pretenſions, viz. their having ſeverally purchaſed ſhares (at two guineas each) in a corn-mill, the building of which was not completed, nor any benefit received from it, on the 30th of July, 1802. *See Conſiderations on the Weſtminſter and Middleſex Elections.—Hatchard.*"

‡ 'I tell them (the Millers), as a Barriſter, that they have a legal freehold, and have a right to vote. I adviſe them to *take the oath*—I would take it in their ſituation.'—"*Speech of Sir F. Burdett's Counſel, Courier, July* 28, 1802."

The

The subject of the "Admonitory Nod" is the following extract from a speech of Lord William Russell, a young nobleman, who is so jealous of his *nobility*, that his very dung-carts exhibit THE RIGHT HONOURABLE epithet (to which, as a lord by *courtesy* only, he has no earthly pretension) at full length, while he does not hesitate to herd with the very scum of democracy, to adopt all their sentiments, and to abet all their measures. Such conduct can only be imputable to the most absolute mental imbecility; and it will require no great exertion of charity in those who have had the honour of witnessing his lordship's colloquial and convivial talents, to impute it to that, its genuine, source.

'Though I feel with infinite gratitude *my portion of the obligation* which the presence of such an unexpected number of unpolled Freeholders confers on me, yet I am not so vain as to imagine that to me personally, or to my name, is to be attributed this numerous and *honourable* assemblage. No, Gentlemen, it is to Mr. Fox, *whose name in this or any other cause is, and ever must be, a tower of strength*, that this *extraordinary concourse* of Middlesex Electors is to be imputed. It is to HIM whose *wisdom* and *virtue* are *sanctified* by public approbation,' &c. &c. (———*and such a deal of skimble skamble stuff.*) Shakespere, 1 Henry 4th.

"Speech of Lord William Russel to Sir Francis Burdett's partizans at the Crown and Anchor Tavern, previous to the cavalcade's setting off for Brentford Huftings.—*Courier, July* 28, 1802."

Glaring as the fact is, that Lord William Russel, his brother, the Duke of Bedford, and Earl Thanet, cum multis aliis ejusdem farinæ, took an active part in favour of the jacobinical candidate, it has nevertheless been strongly denied, and means have been found to create a disbelief of it, in the mind of one of the most illustrious personages in this kingdom. The attempt, however, proves that all sense of shame is not yet lost in these noblemen, who must, in this instance, have acted upon a principle, or rather a *feeling*, analogous to that which induces the most vicious of men to pay homage to virtue, by an anxiety to preserve the *appearance* of being virtuous.

Saint Peter's Denial of Christ: a Seatonian Prize Poem. By the Rev. William Cockburn, M. A. Fellow of St. John's College, Cambridge. 4to. Pp. 20. 2s. Deighton, Cambridge; Rivingtons, London. 1802.

AFTER so solemn an adjudication as that of the Vice-Chancellor of the University, and the Master of Clare-Hall, from whom the bard has received the destined reward of superior genius, it would be presumption in a critic to pronounce judgment on his production. We have only therefore to observe, that, in respect of the merit of the poem before us, our opinion concurs with that of the learned persons just mentioned. It possesses much of the vis poetica without the smallest deviation from that simplicity of thought and language which should ever characterize blank verse. The subject is happily chosen, and affords the bard a fine opportunity, which he has ably improved, of painting the keen repentance of the Apostle, on the recollection of his predicted offence, and the benignant mercy of his heavenly master.

"Scarce had the falsehood his pale lips escap'd,
When loud again the harbinger of morn

Hail'd

Hail'd with ſhrill note the fair return of day;
Wak'd by the ſound his memory preſents
With inſtant force the recollection ſad
Of Chriſt's prophetic words; ſo ſudden flaſh'd
Caſſandra's dark prediction o'er the mind
Of Priam, when from midnight ſlumbers rous'd
By ſhouts of victor Greeks.—The guilty Saint
In ſilent mis'ry ſtands; his conſcious ſoul
Too well remembers thoſe proud boaſts of love
And firm fidelity, ſo lately ſworn,
Yet, ah! ſo ſoon forgot: As when of old,
Of oldeſt time, the mother of mankind,
(So with poetic fire almoſt divine
Milton, fit bard, the tale divine enlarg'd)
Warn'd by her huſband of the danger nigh,
Yet proud in conſcious innocence, advanc'd
Fearleſs to meet the arch enemy—whence ſprung
Mis'ry to man, and woe, and ſin, and death,—
Ill-fated Eve! tho' caution'd cautionleſs
How ſoon didſt thou thy miſplac'd confidence
Weeping repent? how humbled at the feet
Of the firſt Adam by thy fault amerc'd
In Paradiſe, in utmoſt anguiſh ſigh?
So Peter humbled ſighs.—So from his eyes
The bitter tears of ſhame and ſorrow flow."

When Peter had received the intelligence of his Lord's reſurrection, and the order to attend him in Galilee,

" The agitating mandate Peter hears
With mix'd emotion—joyfully he learns
His maſter's triumph, and with joy would haſte
To welcome his return, but that he dreads
His ſtern rebuke, rebuke how juſtly due—
As ſome young child who from his father's door,
Againſt his father's order idly ſtrays
Into the neighbouring wood, there wanders loſt
And ſpends in agony the live-long night,
If chance at morn the well-known cot he ſpies,
With anxious joy he ruſhes to his home,
Till check'd by fear of the parental frown,
He heſitates to enter.—Needleſs fear!
The happy father opens wide his arms
And thoughtleſs of his folly or his fault,
Firm claſps the little wand'rer to his heart—
So did the gentle Jeſus, when he ſaw
Once more his trembling ſervant; no reproach
Eſcap'd his hallow'd lips; no angry word
Recall'd the ſad remembrance of the paſt,
But all was gentleneſs, and joy, and love"—

We truſt that this ſucceſsful effort of Mr. Cockburn's muſe will ſtimulate him to farther exertions.

Wallace; or, the Vale of Ellerslie; with other Poems. 18mo. Pp. 128. 5s. Chapman and Long, Glaſgow; Vernor and Hood, London. 1802.

WALLACE is a well-told tale, in the metre of Beattie's admirable poem, *The Minstrel.* It is a ſpirited production, and the patriotic ſentiments which it exhibits do honour to the author's feelings and to his principles. But he has no ſooner intereſted the reader in the fate of his hero, than he ſtops ſhort; and when we look forward, with impatience, for a detail of thoſe glorious actions, which the poet teaches us to expect, we are ſuddenly diſappointed, by the premature termination of the tale.

The other poems are various, in ſubject as in merit; but the greater part of them are amatory and deſcriptive. We ſhall ſelect two, of different claſſes, as fair ſpecimens of the author's poetical talents.

Song.

Sweet-blended with the ſmiles of Hope,
Love's firſt infection glows;
The ſoft delicious languor ſeems
An earneſt of repoſe!
But ah! tho' bright the ſky to-day,
The ſtorm may low'r to-morrow;
Love's pleaſing ſadneſs turns to pain,
Then deepens into ſorrow.

And never think, ill-fated youth,
Thy paſſion to forget,
Each freſh'ning hue ſhall mem'ry lend,
Till life's laſt ſun is ſet!
Attempt not from thine anxious thoughts,
Her image to diſſever,
The firm impreſſion firmer grows,
By every fond endeavour!

Address to Ossian.

Spirit of Oſſian! who in Selma's hall
Pour'd forth the torrent of reſiſtleſs ſong,
While rung the ſhield along the banner'd wall,
And wildering terror held the warriour throng!

Hear from thy cloud that ſkirts the northern clime,
Where bright expand, beneath thine airy view,
Morven's green vales and ſunny cliffs ſublime,
And lakes bright glimmering in their azure hue—

Hear, and pour forth the melodies of old!
Till, on the heath that binds thy native plains,
My tranced eye in fearful joy behold
The wonders that enfold thy thrilling ſtrains.

I hear! and lo, the dauntleſs hoſts combine,
While ring the boſſy bucklers long and loud,
The faulchion flaſhes quick from line to line;
As the red lightning on a ſummer cloud!

—The battle ſounds no more—the warriors' graves,
Cloſe by the brook the moſs-grey ſtones ſurround,
Above their heads the rank graſs ruſtling waves,
And wither'd oaks mark out the hallow'd ground.

—But who is ſhe who thro' the lonely night,
Soft as the harp of Cona, pours her woe,
When the ſtars twinkle in their mellow light,
And ſilence ſlumbers on the world below.

O pour that melancholy fall again,
Tho' weak the ſounds thy own ſad woe to cheer—
Pour on the night, fair maid, thy melting ſtrain,
Sweet is Malvina's voice to Oſſian's ear!

—O bard, ſublime, thy harp's ſoft numbers wake,
While trembling on its chords the moon beams ſhine;
Till all our ſouls the ecſtacy partake,
And kindling raptures glow as warm as thine!

—Selma, thy halls are ſilent—hollow plays
The blaſt drear-ſounding all thy tow'rs among!
Yet ſhalt thou fairer live in Oſſian's lays,
Than when thy courts rung to the feſtal ſong.

As the ſame ſcenes that to our viſion bright,
Beneath the dazzling ſun's effulgent ſtream,
Seem not ſo lovely to the raptur'd ſight,
As when they glimmer ſoft beneath the moon's pale beam!

The *tranſlations* are very good. In the poem, however, we have to object to ſome of the epithets as affected and obſcure; for inſtance, "*awe-tranſported* thought," (p. 46,) an epithet not very intelligible;—it ſhould be *awe-inſpiring*, we conceive.

Rhyme and Reaſon; *ſhort and original Poems.* 18mo. Pp. 152. Blacks and Perry. 1803.

TO Rhyme and Reaſon might be added good taſte and ſound principle; for much of all theſe does this amuſing little volume exhibit, as the quotations which we ſhall make from it will ſufficiently prove.

"ON CERTAIN GERMAN TRAGEDIES.

"In ſpite of wiſdom and the ſchools,
Writers who are half knaves and fools,
In their new-fangled ſchemes of morals,
'Twixt words and meanings ſtir up quarrels.
Philanthropy we know is meant
To ſignify a ſentiment
Of the beſt feelings of the mind
In favour of all human kind:
With a diſtinction plain and nice
Between a virtue and a vice:
But when the ſoul adultereſs
Demands our pity in diſtreſs;

When

When robbers claim our admiration
By actions full of conſternation,
And make by horrid ſcenes our fears
The ſacred fountain of our tears;
The Bow-ſtreet runners muſt ſupply
Theatric heroes, wet and dry;
The ſtage ſhall heroines retain,
From the chaſte realms of Drury-lane,
While maids of honour near them plac'd,
Complying with the public taſte,
O'er Polly Peachum's foibles ſigh,
And own the force of ſympathy.

ON CERTAIN MODERN HISTORIANS.

When Gibbon, and his guide, Voltaire,
Write hiſtories with ſardonic ſneer,
I cannot think ſuch men, forſooth,
For ſuch important duties fit—
I love their eloquence and wit,
But love ſtill more the truth.

Epigrammatic ſmart narration,
Gorgeous and word-cramm'd declamation,
Slight ſketch, facete alluſion,
Are inſtruments, no doubt, to place
The ſober reader in the caſe
Of luminous confuſion:

If for inſtruction he ſhould look
Let him peruſe a wond'rous book
Call'd Jack the Giant-killer;
And if for anecdotes and jokes,
Rather than read ſuch learned folks
I recommend Joe Miller.

TO A FRIEND WHO SAID I WAS BURIED IN THE COUNTRY.

Come H——— and my epitaph pen,
I rejoice in ſo early a doom,
That I have fled from the dull hum of men,
And found in this cottage my tomb:

'He was ſtunn'd by the noiſe of the town,
And died in a fit of the ſpleen;
Long before he lethargic was grown,
And nodding he often was ſeen.

'Whilſt blockheads were mending the ſtate,
Or the leiſure his converſe would waſte,
In haranguing on free-will and fate,
On philoſophy, morals, and taſte.

'Long dead to the joy that attends
The purſuit of fame, honour, and pelf;
For pleaſure he look'd to his friends,
Whilſt he ſought for content in himſelf!

SONNET. TO MY FAMILY HARPSICHORD.

Sweet emblem, well thy various notes pourtray
The chequer'd cares of my domeſtic day,
In the rough rumbling cadence of thy baſe
My butcher's and my brewer's voice I trace:
When ſhriller ſounds ariſe upon mine ear
My wife's melodious pipe I ſeem to hear,
When to her maids ſhe ſpeaks her ſov'reign will,
Or curtain-lectures tell it plainer ſtill;
Theſe ſtrains again—ah! no, they higher ſoar—
Some cordials, John; and ſhut the nurs'ry door.
Thus with my duns, my children and my wife
I play the treble and the baſe of life:
Bleſt inſtrument, thy notes and mine are one,
Save your's have ſtops, and mine, alas! have none.

THE MODERN PHILOSOPHER.

Tho' men of no minds call me madman and oaf,
Yet my friends all declare me an grand philoſophe;
Religion I hate—for I hate all reſtraint,
And whatever I have been, I'm no longer a ſaint:
Each volume of Ethics may reſt on the ſhelf
For the main ſpring of action is center'd in ſelf.
'To be happy we aim' is the general voice;
Tho' laws oft' deny us the means and the choice,
Tho' my writings diſgrace both my talents and fame
I mean to be talk'd of, and that is my aim.
Am I laugh'd at and ſcorn'd? this only, I ſay—
I ſought for diſtinction, but err'd in the way;
The rogue or adulterer ſhould not, when taken,
A penalty pay, for the man was miſtaken
In ſeeking his pleaſure; but who is ſo nice
To blame ſuch an error, and call it a vice?
Should my liberal notions e'er meet with a ſtop,
And my lungs be clear'd up by that ſophiſt—a *drop*,
I ſtill would maintain that my exit, forſooth,
Was 'Political Juſtice' contending with Truth.

ON FEMALE EDUCATION.

Accomplishments are all the ton,
With ample fortunes, or with none—
At which I've often wonder'd;
Expenſive equally the plan
Whether Papa can boaſt per ann.
Three thouſands, or three hundred!

Little it boots to dance and ſing,
If houſe-wife arts no comfort bring,
And cold the fair-one's kitchen;
I'd rather lead a lonely life,
Than ſtarve with any genteel wife,
Tho' women are bewitching!

Of

Oft' a *Cecilia* have I seen
Fix'd to her instrument so keen,
'Twas ludicrous, yet shocking—
With form so thin, a voice so low,
With linen much less white than snow,
And a great hole in her stocking!

MY OWN SORROWS.

I have known my intellect, and ears
Harrass'd by whining sonnetteers,
And seen (to stigmatize the great)
The poor cry'd up at any rate;
Their faults excus'd, their vices pity'd,
And e'en their very rags be-ditty'd,
I have heard Britannia's foemen priz'd,
And treason prais'd and organiz'd—
I have known some Britons very hearty,
In eulogies on B———,
Rebels and convicts face to face,
With Senators in close embrace,
I have read of, but with so much wonder,
I think the stories are a blunder.
I have heard loud pedantry descant
In hopes and metaphysic rant;
Where feeble meanings sink and die
Whirlpool'd in Phraseology:
And when I felt my aching breast
With motley woes like these impress;
Too sad to laugh, too proud to weep,
One only wish I felt—to sleep!"

From these ample specimens our readers will be able to form a just judgment of the production, the author of which, we understand, is an Oxford clergyman.

MEDICINE, CHEMISTRY, &c.

An examination of the Report of the Committee of the House of Commons on the claims of renumeration for the Vaccine Pock Inoculation: containing a statement of the principal historical facts of the Vaccina. By George Pearson, M.D. F.R.S. Physician to the Vaccine Pock Institution, Senior Physician to St. George's Hospital, Honorary Member of the Board of Agriculture, &c. 8vo. Pp. 200. Johnson. 1802.

OUR readers must recollect that the late House of Commons, received a petition from Dr. Jenner, stating that he had discovered that a disease, called the Cow-pox, admitted of being inoculated on the human frame, "with the *most perfect*" (degrees of perfection are not very comprehensible) "ease and safety" and that the person so inoculated was rendered, through life, secure from the infection of the small-pox. The petition further stated that Dr. J. regardless of personal advantage and intent only on

public good, had publiſhed his diſcovery to the world, and had communicated it to medical men in foreign countries, in order that it might be ſpread as wide as poſſible:—That this object had been fully attained; and that it had already checked and muſt ultimately annihilate the ſmall-pox. The petitioner concluded by obſerving that a conſiderable portion of his life had been occupied by experiments neceſſary to the developement and completion of ſuch diſcovery; by which means the regular courſe of his practice had been interrupted, and his emoluments proportionately abridged; for which reaſon he claimed a remuneration from the Houſe.

This petition was referred to a committee, who heard the teſtimony of various medical men on the ſubject, and made a report to the houſe, in conſequence of which, after ſome diſcuſſion, the houſe voted Dr. Jenner a remuneration of ten thouſand pounds. That report Dr. Pearſon examines much at length, expoſes the abſurdity of ſome parts of it, and cenſures its inaccuracy. The committee found that the vaccine inoculation from cattle was *not* the diſcovery of the petitioner, but that the Dr. invented the practice of inoculating "from one human being to another, and the mode of transferring indefinitely the vaccine matter without any diminution of its ſpecific power, to which it does not appear that any perſon ever alleged a title" Now Dr. Pearſon contends, and juſtly we think, that the committee, in the *firſt* inſtance, narrowed the ground of the petitioner's claim of diſcovery; and in the laſt advanced a new claim which the Dr. himſelf had never preferred. He ſhews, that the evidence adduced before the committee did not juſtify the concluſions made in their report. He next brings forward a variety of facts in order to prove that Dr. J. did not make the *diſcovery* which he pretended to have made; that the effect of the cow-pock, in deſtroying the ſuſceptibility of the human frame for the reception of the ſmall-pox, was known to Mr. Nath, a ſurgeon of Shafteſbury, a very experienced vaccine inoculator, *twenty years ago*; and that both the caſual inoculation, and the inoculation *purpoſely*, directly from the cow, had been previouſly practiſed by others. Hence he concludes that the ground on which the committee voted the remuneration was not a juſt ground. He is very far, however, from denying that Dr. Jenner had a fair claim to remuneration. But here we ſhall ſuffer the author to ſpeak for himſelf.

"Although the above ſeries of facts belonging to the ſubject of the vaccine inoculation, if rightly ſtated, will not allow the claims vindicated in the printed report, yet they will ſerve to eſtabliſh, in my judgment, one equally valid for procuring remuneration. And with regard to the honour of the diſcovery of the new practice, I know not whether, what is on the baſis of the hiſtory, as I have ſtated it, (for my ſtatement and reaſoning may differ from thoſe of more judicious men,) will ſatisfy the petitioner; but this I know, that in the eſtimation of mankind in general, it is pre-eminent. It is what I aſſerted for Dr. J. to the committee, *to wit*, That the advantages which human ſociety already enjoy, or may hereafter enjoy, from the vaccine inoculation, are fairly owing to his communications to the public in 1798. Nor did I mean to conſider theſe communications otherwiſe than of the greateſt moment; for I conſidered them as furniſhing ſtrong evidence of the truth of facts, which have a principal ſhare in the foundation of the preſent practice. The value of theſe facts no one has appreciated more highly than myſelf, on every proper occaſion. Witneſs, in particular, in what terms I ſpoke of them in my papers already referred to, of 1798 and 1799; the moſt important period of the cow-pock hiſtory. When I ſaid, in converſation

verſation to the committee, that I conſidered Dr. Jenner's ſervices as entitling him to the honours of the greateſt inventors in phyſic; when I remember I named, as a parallel, Harvey himſelf, in point of uſefulneſs, and as I now affirm, that, conſidering what he has done, he ought to be conſidered as the fountain from which ſo many beneficial ſtreams have been made to flow:—when I allow that all that has been ſubſequently done are derivatives from this origin; and therefore that the author may juſtly aſſert, on the achievements of any other enterpriſer, in the ſenſe of the terms of Ulyſſes—

Opera illius mea ſunt.

" Finally, when no remuneration was claimed at all, nor any honour but ſecondary, or a mere acknowledgment was hoped for; I ſay when theſe things are known, perhaps I ſhall rather be blamed by moſt perſons for extravagance of credit, than accuſed of diſparagement. This ground being reſpected as the rightful property of the petitioner, I gave it as my opinion, to the committee, that the queſtion of remuneration could not be affected, or at leaſt ought not to be ſo, by any prior inſtances of vaccine inoculation, unleſs it ſhould be ſhown that the claimant had unfairly appropriated to himſelf the facts of another perſon. I farther allow, it appeared to me that inſtances of vaccine inoculation, antecedent to Dr. J. had been inſtituted; yet being of opinion that ſuch caſes ſhould be judged of liberally, on the ſide of the greater deſerver; I acted accordingly, when I was aſked whether I imagined the petitioner learned to inoculate the cow pock from the perſons atteſted to have inoculated antecedently, that I apprehended the trials were independent of each other. (Report, P. 36.)—It ſhould be noticed that the inquiry reſpecting the origin of the inoculation, was provoked by the queſtions of the committee; and if any inſtances are known, although unfavourable to the claimant's intereſts, the evidence is either bound in duty to relate them, or if not ſo bound, then the judges, in my opinion, are blameable for propoſing them.

" From the repreſentation of facts in this work, it perhaps will appear, to impartial and judicious perſons in general, that a much more dignified, and more juſt ground of claim, and I ſuppoſe an equally favourable one for remuneration, would have been in terms denoting that the petitioner had propoſed a new kind of inoculation, and actually furniſhed ſome inſtances of the ſucceſs of it, founded upon facts; of which ſome were brought to light and uſe, which heretofore had been only locally known to a very ſmall proportion of perſons; and others were diſcoveries of the author;—farther, that in conſequence of conſiderable ſubſequent inveſtigations, by the author and others, ſuch a body of evidence had been obtained, and ſuch further facts had been diſcovered, as demonſtrated the advantages of the new practice.

" I, by reciting theſe terms, do not mean to dictate, I mean only to explain the principle of what I think the moſt honourable and juſt claim, founded on hiſtory, and by which juſtice might have been obtained by all who had legal expectations of credit.

" This diſcuſſion is perhaps a matter of indifference to ſociety at large, and parties adverſe on ſome points to one another, muſt, if they be good moral men, concur in the exultation of the capability obtained, of with certainty, and I think with eaſe (if governments give aid) annihilating the ſmall-pox; as I have fully explained in my firſt paper in 1798.

" The preſent new practice now puts a power into our hands, which the other

other day ſtood not within the proſpect of belief. The victory to which we are at this time invited, is of immeaſurable value; thoſe of your Rodneys, your Howes, your Vincents, your Nelſons, &c. loſe their ſplendor—all fade before it.

"Society are under the obligation, for this capability, to the author of the petition before us.

"Jam labor in fine eſt. Obſtantia fata removit
"Altaque, *poſſe capi faciendo*, Pergama cepit."

There are other ſubordinate points diſcuſſed by Dr. Pearſon with great perſpicuity, and, generally with great candour. He particularly maintains, and has certainly convinced us of truth of the propoſition, that Dr. Jenner's publications on the cow-pock were not exempt from miſtakes, which, had they not been corrected by others, would have retarded the progreſs, and, in a great degree, counteracted the effects, of this moſt providential diſcovery. And it further very clearly appears, that the communication of this diſcovery to foreign countries, and the completion and perfection of it, in our own, have been principally owing to the indefatigable exertions of Dr. Pearſon himſelf and of his able aſſociate Dr. Woodville, who certainly, therefore, ought to have had their ſhare of the gratitude and reward of the nation. Dr. P. moreover, was the principal founder of the *vaccine pock inſtitution*, which has ſupplied the matter for inoculation as well to our army and navy, as to foreign countries. Of this inſtitution our readers will not be diſpleaſed to read the following account.

"In the beginning of the year 1800, the vaccine pock inſtitution was eſtabliſhed, of which I was one of the founders, and have continued to be one of the phyſicians. That inſtitution was deſtined not only, 1ſt, to be uſeful to the poor, but it had other objects, *to wit*, 2dly, to aſcertain the laws of agency of the new poiſon uſed to ſo beneficial a purpoſe as that of extinguiſhing the ſmall-pox; 3dly, to be a public office* for ſupplying the world in general with matter until the diſorder ſhould be ſo generally propagated as to render ſuch an inſtitution unneceſſary. Theſe objects have been conſtantly kept in view, and in a great meaſure attained, by the regular regiſters preſerved of the patients, according to a plan no where elſe adopted for ſo fully remarking the progreſs of each caſe. But I now mention the vaccine pock inſtitution for the ſake of availing myſelf of it to ſtate, that from January 1800 up to this time, Auguſt 1802, the reports of which have been regiſtered twice every week; a thouſand caſes ſhew the cow-pock matter to produce the vaccina without any difference in the effects from thoſe produced in the firſt inſtance from the London cows in January, 1799."

This account is very ſatisfactory, and indeed it now ſeems evident, that the vaccine inoculation is calculated to anſwer every good purpoſe which its moſt ſanguine advocates had taught the public to expect from it; and, ultimately, to annihilate one of the moſt dreadful diſorders with which the human race has ever been afflicted.

Facts decisive in favour of the Cow-pock: including an account of the inoculation of the village of Lowther. By Robert John Thornton, M. D. Lecturer on Medical Botany at Guy's Hoſpital; Phyſician to the Mary-le-bone Diſpenſary, &c. &c. 8vo. Pp. 240. Symonds. 1802.

THIS book appears to have been publiſhed while Dr. Jenner's petition

* "It is the appointed office for the army and navy, and has ſerved all parts of the world."

was

was pending in the Houſe of Commons, and with the laudable view of promoting its ſucceſs; of courſe, it was written before the work of Dr. Pearſon reviewed in the preceding article. The contents are, what, indeed, from the nature of the ſubject they neceſſarily muſt be, chiefly compilations from other productions. The book is divided into two parts; the firſt of which contains an account of the nature of the ſmall-pox, the introduction of inoculation, from Turkey into England, by Lady Mary Wortley Montague, its progreſs and effects. The concluſion drawn from this hiſtorical ſketch of that malignant diſeaſe, is that inoculation for the ſmall-pox has been more prejudicial than beneficial to the community, becauſe ſince it has become prevalent, a greater number of perſons have died of the ſmall-pox, than before. And this is very naturally accounted for, by the circumſtance of the ſmall-pox being frequently introduced by means of inoculation into neighbourhoods which otherwiſe might have been exempted from it, and, conſequently, by the diſorder itſelf becoming more general. It is, however, a melancholy fact.

Having thus prepared the mind of his reader, by the moſt horrible deſcription which the pen could draw of this fatal diſorder, he introduces, in the ſecond part, his hiſtorical ſketch of the introduction of the vaccine inoculation, its nature, and effects: which indeed form a complete and moſt ſtriking contraſt with thoſe of its formidable rival. Here he brings forward a variety of important caſes from the publications and reports of different perſons who have written on the ſubject, and he concludes with a ſhort account of his own proceedings at Lowther town, and in the adjacent country, where he introduced and extended the inoculation for the cow-pock, with unvaried ſucceſs. From all theſe experiments no doubt, we think, can remain on the mind of any rational being, of theſe well-eſtabliſhed facts;—That the cow-pock is a ſafe and innocent diſeaſe; that inoculation with the vaccine virus may be undergone, with perfect ſecurity, at all times, by perſons of both ſexes and of all ages; that, by its means, no other diſorder can be introduced into the human body, an advantage not common to the ſmall-pox inoculation; that it requires not the uſe of medicine, abſtinence from uſual occupations, nor the precaution of confinement; and, laſtly, that a perſon inoculated with this virus and taking the infection, is for ever rendered incapable of having the ſame diſeaſe a ſecond time, and of receiving the ſmall-pox. Theſe are ſuch ineſtimable advantages that moſt heartily do we concur with Dr. Thornton in recommending to the ſerious attention of the legiſlature the propriety and expediency of prohibiting, by law, any farther inoculation for the ſmall-pox, the total eradication of which diſorder is no longer the dream of a viſionary philanthropiſt, but the natural and inevitable reſult of a common attention to the firſt principle of human life—*Self-preſervation.*

If we have any fault to find with the author, it is for the profuſion with which he diſtributes his panegyrics, and his occaſional want of diſcrimination in his ſelection of their objects.

Remarks on the neceſſity and means of ſuppreſſing Contagious Fever in the Metropolis. By C. Stanger, M. D. Gresham Profeſſor in Phyſic, and Phyſician to the Foundling Hoſpital. Publiſhed for the benefit, and at the expence, of the inſtitution for the cure and prevention of Contagious Fever in the Metropolis. 18mo. Pp. 70. 1s. W. Phillips, Hatchard, &c. 1802.

IN our review of the laſt report of the ſociety for bettering the condition

of

of the poor,* we expreſſed our conviction that government ought to give every poſſible encouragement to ſuch an inſtitution as that mentioned in the title-page of this valuable little tract, which it is impoſſible, we think, for any one to read, without feeling the ſame conviction with ourſelves. Dr. Stanger has here compreſſed into a ſmall compaſs, the ſubſtance of all the facts and arguments, advanced by the firſt medical characters in the country, to prove the abſolute neceſſity of ſuch an inſtitution. It is a moſt animated compoſition which reflects high honour on the Doctor's talents, while the ſentiments which it contains are equally creditable to his feelings. Indeed, it is highly to the honour of the medical profeſſion, that its members have diſplayed the genuine, unadulterated ſpirit of philanthropy; the pureſt charity; and the moſt ardent zeal for the welfare and relief of their diſtreſſed fellow creatures. The arguments in this tract are irreſiſtible; annexed to it are a plan of the inſtitution, and a liſt of ſubſcribers, who are highly reſpectable, but, we are concerned to ſay, not numerous; and as it is publiſhed for the benefit of the inſtitution we truſt the circulation will be as extenſive, as the deſign is praiſeworthy, and the execution able.

A Diſcourſe introductory to a Courſe of Lectures on Chamiſtry, delivered in the Theatre of the Royal Inſtitution on the 21ſt of January, 1802. By Humphry Davy, 8vo. Pp. 26. 1s 6d. Sold at the Houſe of the Royal Inſtitution, Albemarle-Street. Johnſon. 1802.

THIS is an able diſplay of the advantages reſulting from the ſtudy of chemiſtry, and of its immediate connection, not only with many of the arts and ſciences, but with the moſt uſeful and ordinary purſuits of the mechanic and the agriculturiſt. That Mr. Davy's exhortations to cultivate this delightful ſcience may be as ſucceſsful as they are expreſſive, is our earneſt wiſh.

MISCELLANIES.

Lecteur Francois: i. e. *The French Reader, or a collection of Pieces in Proſe and Verſe, taken from the beſt Writers. Intended to aſſiſt in perfecting youth in the Art of Reading; in extending their knowledge of the French Language; and in inculcating principles of Piety and Virtue.* 12mo. Pp. 418. York printed; Longman and Rees, London, 1802.

MR. MURRAY is entitled to great commendation for the care and judgment evidently diſplayed in the uſeful collection before us, which is literally what it profeſſes to be; and is, of courſe, well calculated for the purpoſe which its author intended to accompliſh. None but extracts the moſt unexceptionable are here offered to the ſtudy of youth, and ſuch as have an immediate tendency at once to correct their taſte, and to improve their minds.

* See ANTI-JACOBIN REVIEW, Vol. XIII. p. 185.

Remarks

Remarks on Modern Female Manners, as distinguished by indifference to Character, and indecency of Dress; extracted chiefly from "Reflections Political and Moral at the conclusion of the War." By John Bowles, Esq. 8vo. Pp. 26. 6d. Rivingtons. 1802.

IN the tenth volume of our Review, (P. 425) we noticed the *moral* part of Mr. Bowles's *Reflections*, with that praise which they so richly deserved; and we afterwards announced the first edition of these *Remarks* to our readers. We shall now, therefore, only repeat our recommendations of the work, and extract a valuable passage from the additions to the present edition.

"That women of fashion, in this country, have made great advances towards a state of total indifference respecting the moral character of the females whom they admit into their society, striking proofs have been publicly exhibited. A woman of the most infamous life was lately received into the circles of fashion. The female in question, a foreigner, had lived publicly as the mistress of Berthier, and of other French Republican Generals. With such a woman it seems that some English ladies, of the first distinction, think it no disgrace to associate!!! It is even said, that great and illustrious Personages, who have formed connections which are expressly prohibited by the laws of God, employ the influence which their exalted situation gives them, in prevailing upon women of character to associate with females, the impropriety of whose conduct is notorious. If this be true, it denotes, on the part of the Personages to whom it relates, the most woeful infatuation. Are those Personages aware that they are endangering, by such conduct, the elevated rank, which, since it is essential to the well-being of society, is entitled to the utmost respect; and which they are so well qualified, by their many natural and acquired endowments, to dignify and illustrate? nay, that they are even undermining the throne to which they are so nearly allied, and of which the sanctity of marriage is a necessary support? Can they so soon forget that the overthrow of the Gallic Throne—that the total subversion of rank, dignity, and order in France—may, in a great degree, be attributed, as a predisposing cause, to the vices of those who, by their conduct, seemed to think, that elevated station was exempted from the rules prescribed by religion and morality, and the baneful influence of whose manners overpowered the salutary effects, which the attractive example of a pious King was calculated to produce? Though the intermixture of reputation and infamy, in female society, be a proof of the increased depravity of modern times; and one effect of that pernicious liberality, which insidiously attacks those feelings that are the ancient barriers of civilized society; it has too long been the custom of persons in elevated stations, to think themselves entitled to adapt their systems of morality to their depraved propensities; and to consider the rules which are prescribed for human conduct, by the sacred oracles of eternal truth, and which really admit of *no exception*, as dispensed with, in their favour, on account of the peculiar, and it must be admitted, *severe*, though necessary restrictions, to which they are subjected by their birth."

Here follows a quotation from the letter to Mr. Pereival, which was reviewed by us in a former volume of our work. It is needless for us to add, that our sentiments on this subject perfectly coincide with those of Mr. Bowles. If the illustrious Personages here alluded to did but hear what we are accustomed to hear they would not listen to such admonitions with calm indifference. No considerations will induce men of sound principles, firmly attached

attached to their ſovereign, to loſe ſight of that reſpect which is due to every branch of his illuſtrious family. But, on the other hand, the ſuperior intereſts of religion and morality are not to be ſacrificed to a delicacy which muſt ceaſe to be juſtifiable, the moment it becomes hoſtile to thoſe intereſts. We have lately been called upon, by various correſpondents, to *ſpeak out* on this ſubject; we have been reminded of a pledge to that effect; and certain tranſactions at *Brighton* have been ſtrongly preſſed upon our attention. Let not then our forbearance be too much preſumed upon; nor let it be forgotten that there are objects to whom we owe neither loyalty nor reſpect; and whoſe expoſure is neceſſary as a public example. *Proſtitution* and *Adultery*, however lofty the connections of her who commits them, are *ſins* of the deepeſt dye, not to be palliated by the ſplendour which ſurrounds them, and entailing *infamy*, in this world, and *everlaſting miſery* in the next. Thoſe women who afford their ſanction and countenance to ſuch *proſtitutes* and *adulteresses* are panders to vice, and enemies to ſociety. Virtue, like truth, is fixed and immutable; it preſents not a different aſpect to different beholders; it is the ſame to all. And though the ſervile hand of adulation may endeavour to clothe vice in its garb, the deformity of the latter will ever appear prominent through the flattering diſguiſe, and none but ideots or paraſites will be dupes to the deception. The public, ſooner or later, will do juſtice to all.—The wretched victim of ſeduction, driven, by neceſſity or deſpair, to continue a life of ſin, will extort compaſſion from the moſt rigid; while ſhe who, placed far above the temptations of poverty, unimpelled by the paſſions, undeluded by the frailty of youth, ſeducing not ſeduced, calmly and deliberately ruſhes into vice, will excite no other ſentiments, in any virtuous mind, than thoſe of indignation unmixed with pity, and of diſguſt undiminiſhed by concern; while, if deaf to admonition and callous to advice, ſhe obſtinately perſevere in braving all the decencies of ſocial life, in outraging the feelings of the beſt part of mankind, and in violating public decorum, ſhe will inevitably become an object for the finger of public ſcorn to point at, and the call for her puniſhment will be both loud and univerſal. If, then, there be any woman of this deſcription, in the Britiſh dominions, let her reform her conduct and repent her ſins, ere it be too late for obſcurity or forgiveneſs. Obloquy and reproach, once rouſed, are not to be ſilenced; and when theſe are added to thoſe ſecret ſtings which the ſtern monitor *within* inflicts, even on the moſt callous heart; vain, moſt vain, will be the effort to ſeek for a refuge beneath the luſtre of rank, or the ſplendour of opulence!

"Vitium et homines à Deo avertit, et eos inter ſe disjunxit. Quamobrem illud quàm celerrimè fugere oportet, ac virtutem conſectari, quæ et nos Deo conciliat, et inter nos connectit."

The Pic-Nic, a Miſcellany of Proſe and Verſe; containing a number of original pieces and extracts, from new publications of merit. 12mo. 3s. 6d. Lackington. 1802.

HE muſt be a bad caterer who cannot ſupply a good diſh out of all the new dainties which are preſented to the public taſte. *Pick and Cull* would be as good a title as *Pic-Nic* for this production which contains many things that are good, none that are bad, and ſome that are indifferent. Thus it will be ſeen that there is ſomething to ſuit every palate.

A Picture

A Picture of Monmouthſhire, or an Abridgment of Mr. Cox's Hiſtorical Tour in Monmouthſhire. By a Lady. 12mo. 5s. Cadell and Davies, 1802.

THIS is not one of thoſe piratical depredations on the productions of a valuable author which are, unhappily, ſo frequent in the preſent times. The lady who gives it to the public has the author's permiſſion ſo to do. To thoſe who have not the means to obtain the larger work, this will be an acceptable acquiſition, though deſtitute of thoſe embelliſhments which the nature of the ſubject ſeems peculiarly to require.

Improvement of the Fiſheries; Letter III. or a Plan for eſtabliſhing a Nurſery for diſbanded Seamen and Soldiers, and increaſing the ſtrength and ſecurity of the Britiſh Empire. 4to. 2s. No Bookſeller's name. 1802.

EVERY true Briton muſt wiſh ſucceſs to a plan of this nature, and unite in thanks to the framer of it for the goodneſs of his intentions.

A Diſſertation on Landed Property, ſo far as reſpects Manors, Farms, Mills, and Timber. By Robert Serle. 8vo. 2s. Hatchard. 1802.

THE moſt uſeful part of this publication is that which relates to waſte lands and common rights, which are more ſubject to encroachments and abuſes, than almoſt any other ſpecies of property, and the preciſe nature of which ſeems to be leſs underſtood. Any book, therefore, which throws a light upon that ſubject, is entitled to praiſe, on the ground of utility.

The Woodland Companion, or a ſhort deſcription of Britiſh Trees; with ſome account of their uſes. Illuſtrated by Plates. Compiled by the Author of Evenings at home. 8vo. Pp. 92. 8s. Johnſon. 1802.

THIS book is better calculated to pleaſe the general reader than to ſatisfy the profeſſed Botaniſt; it is on that account, however, more valuable, and more likely to anſwer the purpoſe both of the publiſher and of the public. The plates, which are twenty-ſix in number, are well executed.

A Short and Practical introduction to Engliſh Grammar, chiefly compiled from different Authors, and adapted for (to) *the uſe of Schools.* By the Rev. Matthew Barrett, Maſter of the Grammar School, Barton on Humber, Lincolnſhire. 8vo. 1s. 6d. Vernor and Hood. 1802.

MR. BARRETT'S combination of practical with theoretical knowledge, renders his recommendation of a work of this nature deciſive.

A Synopſis of Data, for the conſtruction of Triangles. By Thomas Leybourn, Editor of the Mathematical and Philoſophical Repoſitory and Review. Small 8vo. 2s. Glendenning. 1802.

IN addition to this ſynopſis, which contains four parts; 1. Data for Triangles conſtructed generally; the vertical angle, being ſuppoſed obtuſe or acute; 2. Data for the conſtruction of right-angled Triangles; 3. Data for Triangles conſtructed by plane geometry, when certain parts were equal to given ſolids; 4. Data for Triangles conſtructed when certain parts were required to be the greateſt or leaſt poſſible; Mr. Leybourn propoſes to publiſh a complete ſet of ſolutions, to be exhibited geometrically and algebraically. For this purpoſe he requeſts the aſſiſtance of geometricians, and expreſſes

preſſes a wiſh "that the data may be applied to ſpherical triangles when they will admit of it; that thoſe which are propoſed only for particular caſes, may have general ſolutions; and that they may be farther extended in any way that a conſideration of them may ſuggeſt." The execution of ſuch a plan will require a combination of talents and acquirements which very few individuals poſſeſs; but, from ſo able a mathematician as Mr. Leybourn every thing, that is practicable, may fairly be expected.

Tables for the purchaſing and renewing of Leaſes, for terms of years certain and for Lives, with rules for determining the Value of the reverſion of Eſtates after any ſuch Leaſes, and for the ſolution of other uſeful Problems, adapted to general uſe. To which is added an Appendix, containing, beſides the Demonſtrations, ſome Remarks on the Method adopted by Dr. Price and Mr. Morgan, for finding the value of Annuities payable half yearly, quarterly, &c. By Francis Baily, of the Stock Exchange. 8vo. Pr. 130. 5s. Richadſons. 1802.

THESE Tables are arranged with equal accuracy and perſpicuity; ſo as to afford the deſired information with the greateſt facility; they are, of courſe, extremely uſeful to a very large claſs of the community.

A few Days in Paris; with Remarks characteriſtic of ſeveral diſtinguiſhed Perſonages. 8vo. Pr. 60. Hatchard. 1802.

LET thoſe perſons who are anxious to viſit the new "Metropolis of Europe," as the French, with their uſual vanity and inſolence, term the miſerable capital of Republican France, peruſe theſe pages with attention. They will afford them much uſeful information, and ſpare them much diſappointment, in their projected excurſion. In every true account of France, all the deſcriptions which we have, at various times, given of that profligate country, are fully confirmed. How Engliſhmen can degrade themſelves by paying their court to the Corſican Conſul, we cannot conceive. Curioſity, indeed, or a laudable deſire of obtaining accurate information, is a good reaſon for viſiting Paris, and even for ſubmitting to be introduced to Buonaparté. But any other motive is contemptible and degrading. "It was rather mortifying,"—ſays the author—"to ſee Engliſh gentlemen ſo *delighted* with the few and idle queſtions which were put to them" (by the Conſul); "what is there intereſting in being aſked the county or town that a member of parliament repreſents; or, if a nobleman or gentleman, *where he lives?* or an officer of the army or navy, what ſhip he commands, or what regiment he belongs to? Indeed, what other queſtions can the Firſt Conſul aſk, ſo entirely cut off, as he is, in opinion, from all Europe, and all ſocial life."

But even the ſervile attendance of Engliſh *men*, at the Conſular Court, is not ſo degrading, nor ſo abominable, as that of Engliſh *women*, aye and thoſe of *rank* too, on the *She-Conſul*. Have theſe degenerate females forgotten that there were ſuch men as *M. de Beauharnois*, and *M. de Barras?* Or are they ſuch converts to the *new-morality* as to think that vice ceaſes to be vice, when crowned with ſucceſs, and raiſed to the ſummit of power? Can the attendants on *Madame Buonaparte* expect to be graciouſly received by the Queen of Great Britain? or do they wiſh to introduce French manners and French morals into their native country?—If old women, who have no character to loſe, chuſe ſo to degrade themſelves, in the name of prudence, let them leave their daughters at home; nor

ſuffer

ſuffer *their* purity to be contaminated by the infectious air of a Conſular Court!

"The memorable converſation of Mr. Fox with the Conſul, in which the former ſpoke for once the language of a true Engliſhman, is here given; and "ſuch" we are told "is his rancorous hatred of theſe honourable men (Mr. Pitt and Mr. Windham) that the Firſt Conſul repeated his moſt ſettled conviction, that they were the great movers in the conſpiracy againſt his life."

After a faithful ſketch of Pariſian manners and amuſements, the author ſays: "I can aſſure my countrymen, that if they paſs over to France, in the expectation of being mightily delighted, they will be miſerably diſappointed; to ſay nothing of the diſguſting impoſitions they are inceſſantly laid under." Verbum ſat *ſapienti*—ſed non *ſtulto*.

The Appendix contains a brief account of thoſe grand repoſitories of ſtolen goods in which the ſpolia conſularia, the military plunder of the ſubjugated continent are exhibited. And the Addenda preſents us with ſomething infinitely more valuable;—an original letter from the gallant Abercrombie, on the retreat of the Britiſh army from Holland in the beginning of the year 1795; and ſome extracts from Sir Robert Wilſon's valuable production, (reviewed in a former part of this volume) illuſtrative of the *hauts faits* of the Corſican General, which ought, like the rebellious manifeſto of the French National Convention, to be tranſlated into all languages, and to be circulated in the four quarters of the globe.

There is one anecdote mentioned by the author which confirms all that we have ever ſaid about the battle of Marengo.

"It is ſaid of this extraordinary man (Buonaparté) that he was ſo exhauſted at the battle of Marengo, (or that, perhaps, the affair was ſo doubtful, that he did not ſee his way through it), that when General Deſaix propoſed the attack, which gained the victory, the Firſt Conſul replied, "Faites, je n'y ſuis plus." Such moments are there in the fate of nations.

To *Deſaix*, then, and not to *Buonaparté* was the victory due. The uſurper of military glory is, to an officer, what the uſurper of a throne is to a ſubject. But there are no uſurpers in *France*; in that happy country, which is ruled by an "envoy from God"—"called by HIM, from whom every thing emanates, to bring back upon the earth, *juſtice*, *order*, and *equality*." !!!!!!

An Address to Chriſtians, recommending the diſtribution of religious Tracts. No. I. 18mo. Pp. 16. ½d. or 3s. per hundred. Williams 1800.

THIS is the firſt of a ſeries of tracts printed and circulated by the *Miſſionary Society*, an heterogeneous compoſition of ſectaries of various deſcriptions, which ſeem to be united in nothing, but their hatred of eſtabliſhments, and their zeal in the propagation of their dangerous tenets. We know not how it happens that for *loyal* tracts, which contain leſs than a ſheet and a half, the ſtamp duty, which attaches to publications of that ſize, is ſcrupulouſly exacted, while millions of ſheets of diſaffection and fanaticiſm are freely circulated without any ſuch interruption! Of which it may be ſaid

"'Tis true 'tis pity, and pity 'tis 'tis true."

The indefatigable exertions of theſe ſectaries to propagate their miſchievous doctrines exceed all belief. Some little idea, however, may be

formed

formed of them, by the mode in which, we are assured, these tracts are distributed.

"An intimate and respected friend always keeps by him a store of tracts of different kinds, and *suited to different characters*: and he pays particular attention to character in the distribution. He gives them to his poor neighbours, and to people who call at his house. When he walks out, he tries to get into conversation with those he meets, and puts a tract into their hands. He gives them to children to read to their parents. When he travels, religious tracts are a necessary part of his baggage. If he see a person walking along the road, who is likely to listen to instruction, he reaches him a tract. At every turnpike he hands the gate-keeper one; and wishes him God's blessing with it. When he comes to an inn, he puts a tract into the hands of the waiter, the servant-maid, and the hostler; the driver never fails to have two or three. If he saunter about the town, he looks into the habitations of the poor, and talks kindly to them, and gives the parents or the children one or two of his little books, with an affectionate wish that God may bless them. When he stops at a friend's house, he presents them to the children and servants. Besides these personal distributions, he sends parcels of his tracts to *ministers* of his acquaintance, and other friends in the country, for them to distribute in a similar manner. When it is considered, that a tract given by a friend recommends it to an attentive perusal; and when by a stranger, excites curiosity to see what it contains; and that each of these tracts may be read not only by the person who receives it, but by four or five more who compose his household; and that it may be lent from one family to another; we may form some idea how extensively divine truth" (or miserable fanaticism) "is disseminated by his means."

Here breathes the true spirit of proselytism! While we deprecate the mischievous efforts, we cannot but admire the activity, of these sectaries. Most earnestly do we exhort the members of the established church to imitate their activity, perseverance, and zeal. Fas est et ab hoste doceri. We hope soon to have to announce to the public the establishment of a society for the dissemination of good principles by the circulation of sound orthodox tracts, theological and moral, and we trust that every true friend to the church will become an active member of it.

In these missionary tracts, it is impossible not to perceive, that the authors reason as if there were no such thing as an established religion in the country; and no such persons as parish priests! Thus, they tell us, that by *their* tracts those "learn the method of salvation by Christ, and are excited to seek after it under the preaching of the Gospel, who, *in all probability*, would not have heard of it *in any other way!*" And again—— "there are millions in this highly favoured country as grosly ignorant of the way in which a sinner can be saved, as the idolaters of China: and how widely vice, wickedness, profaneness, irreligion, and practical atheism prevail *in every town and village*, a person has but to open his eyes to see, and converse with men to hear." God knows we are bad enough; but bad as we are, we are not yet so bad as this puritanical writer chuses, for the interested purposes of his sect, to represent us. This passage is, indeed, a gross and scandalous libel, on our clergy in particular, and on the nation in general.

The Missionary Society, whose spiritual *ambition* appears to be as insatiate as the *temporal* ambition of the Corsican Consul, has lately sent some

of

ſents members to the French Republic, and has eſtabliſhed an extenſive correſpondence in that country, and a kind of college in this, for the education of young French fanatics, to be bred to the *miniſtry!* We have their "report concerning the ſtate of religion in France," and concerning, alſo, their own efforts for *the extirpation of popery*, and the eſtabliſhment of their own puritanical tenets in its place, now before us. Radically as we differ from the papiſts, on ſome eſſential points of doctrine, we would much rather ſee *their* religion prevail in any country, than the fanaticiſm of theſe miſſionaries. Indeed the preſent dreadful ſtate of religion in France is ſuch, we conceive, as to be peculiarly favourable to the plans of theſe miſſionaries, ſhould they be ſuffered to proceed in the execution of them; we mean, from the natural tendency of extremes to approximate. From infidelity to puritaniſm, the ſtep is ſhort, and the aſcent eaſy. If this *Report* may be credited, the cauſe of the Romaniſts is rapidly on the decline, and the ſpirit of puritaniſm, (which our miſſionaries dignify with the name of *true religion*) as rapidly riſing, in France. They obſerve, that "the religion of Rome, unſupported by extenſive funds, and deſtitute of civil power, ſeems faſt verging towards its fall;" and they expreſs ſome apprehenſion that the activity of the prieſts may, if not *properly* counteracted, prevent the introduction of their own *purer* ſyſtem. Reſolved, however, ſo to counteract it, and emboldened by the encouragement which, *they ſay*, they have received, they exult, by anticipation, in the ultimate ſucceſs of their ſchemes. After ſome metaphyſical nonſenſe, about *man's intellectual principle's conſciouſneſs of its immortal deſtiny*, they pathetically exclaim, "The day of infidelity and of ſuperſtition is cloſing, and, as ſoon as the ſun of righteouſneſs (i. e. PURITANISM) ariſes, they will be chaſed into eternal darkneſs, their native region. It may be added alſo, that the proteſtant religion would be ſupported by a conſiderable portion of the people, who, being friendly to the principles of civil liberty, conceive that a natural alliance ſubſiſts between theſe, whilſt that of the papal is ſuppoſed to be in hoſtility thereto. This is, therefore, that political and moral ſtate of things in France and its *dependencies*, which the directors will probably conſider as a diſtinguiſhing character of a diſpenſation favourable to the intereſt of true religion; and therefore deſigned to be a ſignal to Chriſtians; and eſpecially to Chriſtian ſocieties, in order to engage their utmoſt energies to improve it." Let us tear the veil from the faces of theſe canting hypocrites, theſe "falſe teachers" of the people!—Do they mean to ſay that a conſiderable portion of the people of France, are actually hoſtile to the exiſting government in that country? or is it their object to contend that *that* government is friendly to the principles of civil liberty? If the firſt be their meaning, they are avowedly labouring to overthrow the Conſular throne;—if the ſecond, they advance a moſt impudent falſhood, offer the groſſeſt inſult to the common ſenſe of mankind, and profeſs themſelves the advocates of rebellion and regicide!—Utrum horûm mavis accipe.—Little as we reſpect, or, rather, ſtrongly, as we condemn, the Conſular government, its baſis, its object, and its end; we wiſh not to ſee it overturned by ſuch means; becauſe, we are convinced, by woeful experience, that a revolution on puritanical principles would produce in France, a ſtate of things ſtill more unfavourable to the welfare and happineſs of the people, and ſtill more hoſtile to the real proſperity of the country (which, notwithſtanding our *Anti-Gallican*, and *Anti-*

Conſular principles, we moſt earneſtly wiſh to ſee promoted and eſtabliſhed) than that which actually prevails.

If the Firſt Conſul really favour the plan of theſe miſſionaries, he muſt be a weaker man than even *we* (who laugh at the high opinion which ſome perſons have expreſſed of his abilities) take him to be. From us, who alike deteſt his principles and his practice, advice profeſſing to guard him againſt danger, may appear ſuſpicious; but 'tis our good wiſhes for the people of France, that dictate ſuch advice. Let him recollect then, that though the Britiſh puritans of the ſeventeenth century placed a low-born uſurper on the throne of his ſovereign, they depoſed that ſovereign in the plenitude of his power, and murdered him on the ſcaffold. The uſurper, too, who well knew the temper and diſpoſition of the puritans, the means by which they had raiſed him to the ſummit of power, and by which, he was aware, they might again reduce him to his former condition, betrayed a conſtant ſuſpicion and miſtruſt of them. If he be unable to appreciate the character of thoſe times, let him apply for information to La Harpe, to Barthelemy, or to Portalis; he will find it pregnant with wholeſome and awful inſtruction. We, however, will tell him that the puritans ever were, ſtill are, and always will be, determined enemies to *eſtabliſhments*, of every denomination! If, therefore, they once get footing in France, let him look to his throne!

But the moſt ſurpriſing part of this curious *Report* is the aſſertion that an *Italian biſhop* has enliſted himſelf in the ſervice of *puritanism*:—We ſhall leave, however, this prelate to the chaſtiſement of the Pope, if his Holineſs dare to extend his anathemata to the *dependencies* of the French Republic. One of the principal means recommended by the *reporters* is to eſtabliſh in France "*a publication of the nature of the Evangelical Magazine*;" no bad means, certainly, of promoting diſaffection to exiſting eſtabliſhments. The ORTHODOX CHURCHMAN'S MAGAZINE, (a work which *we* moſt ſtrenuouſly recommend) would not anſwer *their* purpoſe. Six young men are to be brought to England, to receive inſtructions from the Miſſionary Society; an addreſs to French proteſtants is to be circulated; and a reſident agent to the ſociety—a Reverend Samuel Tracy—is appointed! Theſe efforts are not confined to France, but extend to Italy, and, no doubt, to every other part of the continent, where admiſſion can be obtained for them.

We have heard the ſtatements of ſome of the leading members of the Miſſionary Society, anxious to reſcue it from the miſrepreſentations of its enemies; who, repreſent it to have been formed about ſeven years ago by a conſiderable number of ſerious individuals, conſiſting partly of *clergymen connected with the eſtabliſhment*; a phraſe evidently implying ſome marked diſtinction between clergymen *connected with* the eſtabliſhment, an ambiguous and indeed to us an unintelligible expreſſion, and clergymen of the eſtabliſhed church. But, perhaps, the difficulty will be ſolved by the recollection that the Rev. Dr. Haweis, a regularly ordained miniſter of the eſtabliſhed church, *rector of Aldwinkle*, and preacher at a diſſenting chapel at Bath, is a diſtinguiſhed member of the Miſſionary Society: Diſſenting miniſters of *various denominations*, and laymen in *both* communions.—A precious hodge-podge truly!—who feeling themſelves, the ineſtimable value of the principles of the Chriſtian religion and deploring the calamitous ſtate of the Heathen, whether civilized or otherwiſe, who are deſtitute of the light of Chriſtianity, conſented to lay aſide, or

rather

rather keep out of ſight on this occaſion, the diſtinctive principles of their reſpective *ſects*, (theſe modeſt gentlemen, with their *levelling* tenets, thus reduce the members of the eſtabliſhed church to the footing of *ſectaries*, and place them in the ſame rank with *ſchismatics* (whom every ſuch member is bound to conſider as *ſinners*, for that *ſchism* is a *ſin*, we have certainly apoſtolic authority to pronounce) and with diſſenters of every denomination)—and unite *in one body* to promote *throughout the world*, the great intereſts and principles of the religion of Chriſt in which they are all agreed; this, *they ſay*, is the *ſole object* of the Miſſionary Society. In the firſt place we ſhould be glad to learn how the *Trinitarian* and *Unitarian* members of this notable ſociety agree in the great principles of the religion of Chriſt! And next, that the object here ſtated is the *ſole* object of the ſociety will not be credited by any man who knows, what theſe gentlemen aſſert,—that the Religious Tract Society was inſtituted by the Miſſionary Society, who has read the firſt of thoſe tracts (here reviewed) and who is informed that A MILLION AND A HALF OF THESE ARE DISTRIBUTED ANNUALLY. Thus a *million and a half* of tracts have been circulated in which the people are plainly told (as we have ſhewn above) that no one pariſh prieſt, in town or village, throughout this kingdom, has performed his duty! If the object of thoſe who circulate ſuch tracts, with ſuch aſſiduity, be not to undermine the eſtabliſhed church, and to bring her miniſters into contempt, we can only ſay that the object of the ſociety, and the tendency of its efforts, are diſtinct things. It is pretended, that the labours of the ſociety have a more eſpecial reference to the *uncivilized* heathen, but it is admitted alſo, and indeed how could it be denied, that the *Britiſh heathens*, among other civilized *heathens*, that is ſuch as have not imbibed the principles of the ſociety, but have the weakneſs and the wickedneſs to liſten to the doctrines of their lawfully appointed miniſters, their pariſh prieſts, are objects of their tender concern; comprehending thoſe nations who enjoy the advantages of ſocial inſtitutions, and of literature, but who are deprived of the ſuperior light of the *evangelical* truth. As it is notorious that their utmoſt efforts have been exerted in this country, the aſſertion at the cloſe of the preceding ſentence, which muſt apply to it, betrays the moſt abominable arrogance, preſumption, and falſhood, that ever revolutionary pride engendered, or reforming malice proclaimed to the world.

Another ſtream from the Miſſionary fountain is acknowledged by its members to be *village-preaching*. The pretext for this daring interference with the flocks of the lawful paſtors of the church, is, as uſual, a ſcandalous libel on thoſe paſtors themſelves, it was very manifeſt, they add, that in many towns, villages and hamlets the poorer part eſpecially of the inhabitants were as ignorant of the Chriſtian religion as the natives of Otaheite or of Africa, and exhibited the deplorable effects thereof in the profligacy of their lives, their diſorderly conduct, and their neglected and periſhing families. Theſe conſiderations, ſay they, ſtimulated the zeal of a great number of the miniſters of Chriſt, to viſit the contiguous villages in their reſpective *circles*, and to form aſſociations for *preaching the goſpel* among them; but as this field of Chriſtian benevolence was far too extended for miniſters alone fully to occupy, they have been aſſiſted by well-inſtructed *laymen*, who have read to the poor ignorant people, ſuch approved *ſermons* (approved by *whom*) as were adapted to convey to them the knowledge of the great principles of divine revelation; another ſtream from this *pure* fountain,

we are told, is, the formation of *Sunday Schools*. The parties to the *Blagdon Controversy* will not be sorry to hear this from persons who have been directors of the Missionary Society from its commencement, and have constantly attended its meetings.

Sunday Schools, then, (such at least as have been established by persons connected with this society) and *lay-preaching*, it seems, are twin-brothers! It would be vain to reason with such men on the *unscriptural* conduct which they so strenuously recommend; if they be really as earnest in their search after truth, as they profess to be, and as willing to receive, as they are zealous to communicate, instruction, let them read with attention the two admirable dialogues by Mr. Sykes, which were received on the list of the society for promoting Christian knowledge, and were reviewed by us in the eleventh volume of our work, (p. p. 265.) They will there meet, we venture to assure them, with more valuable and important instruction, than is to be collected from all the numerous publications of their favourite society. There are many other points both in the printed report and in the exculpatory statements which we have, at various times, received, to which we wish to advert; but our limits forbid us to extend this article, and we have already said enough, we conceive, to shew the nature and tendency of the *Missionary Society*. We shall conclude, with a most earnest exhortation to the members of the established church, to direct their most serious thoughts to this important subject; and with reminding them, that the wide distribution of tracts (in addition to those distributed by the society for the promotion of Christian knowledge) is an object of great importance; and that, if it be proper to send missionaries from this kingdom into foreign countries, they should be sent by the establishment, and, of course, be found members of it. Let them increase in vigilance, in activity, in diligence, and in firmness. Their cause is the best that man was ever summoned to defend; and neglect, indolence, and inattention, are highly criminal.

REVIEWERS REVIEWED.

BOWLES's THOUGHTS ON THE LATE GENERAL ELECTION.

(Concluded from p. 292.)

WE have been induced to transfer our concluding observations on this valuable tract, from the *first* to the *second* division of our work, by some remarks on it, which appeared in the *Monthly Review* for the last month, and which call for animadversion.

"Long before the existence of the Jacobin Club in France,"—says the critic—"contests and disputations prevailed in our own country, respecting all the great subjects connected with liberty; and the names of Whig and Tory sufficiently expressed the two contending parties. We perceive no good reason, therefore, for importing into British political controversy, a *cant term* which originated in the French revolution. For the purposes of calumny and irritation alone, can the word *Jacobinism* be employed; and it seems to be good policy to stigmatize the adherents to old fashioned whiggism with this opprobrious epithet. Even popular elections are jacobinical, and jacobinical must be every reviewer who is not of the same opinion."

If

If the aſſertion of this critic be true, our Review muſt have been eſtabliſhed for the purpoſe of *calumny and irritation alone*; and every man who called all thoſe honeſt *Whigs* who were tried at the Old Bailey, at Maidſtone, and Dublin, *Jacobins*, muſt alſo be a *calumniator*. Seriouſly to confute ſuch a poſition would be an inſult to the common ſenſe of the public; —it is ſufficient to notice it in order to expoſe it to the cenſure and condemnation of every one who has ſtudied the true meaning and nature of *Jacobinism*. But it is not true, as this critic ſo confidently aſſerts, that Mr. Bowles has "ſtigmatized, with this opprobrious epithet, the adherents to old-faſhioned whiggiſm." We will extract the paſſage, on which the aſſertion is founded, in order to convict him of wilful and deliberate falſhood.

"It muſt be admitted, that this pretended right of individual and univerſal ſuffrage does not originate in jacobiniſm. It is an old Whig doctrine, and was in ſubſtance taught by Locke, who maintained, in his Treatiſe on Civil Government, that, "no one can be ſubjected to the political power of "another, or put on the bonds of civil ſociety, *without his own conſent*." The jacobins have only built upon this foundation; and thus the ſyſtem which, in practice, has ſhaken ſociety to its foundation, is actually derived from the theory of Whiggiſm. The direful conſequences which have attended the attempt to realize that theory will, it may reaſonably be hoped, induce its inſtant rejection, by all well diſpoſed perſons who have adopted it. Great numbers of loyal men, who would have ſhed their blood in defence of the Britiſh Monarchy, have been led to call themſelves Whigs, becauſe they did not perceive the ſnake in the graſs, nor ſuſpect the real and *practical* tendency of the ſyſtem which they inconſiderately adopted. Such perſons will now, ſurely, abjure tenets which are found to involve the deſtruction of ſocial order: and as the welfare of mankind depends, eſſentially, upon the principles which are inculcated into youth, the riſing generation will no longer be taught to derive their notions of a Society and Government, from the wild and dangerous ſpeculations of a Locke or a Sydney.

"It deſerves, however, to be noticed, that the Whiggiſh doctrine, which ſuppoſes the authority of government to be derived from the people, and of which the jacobins have made ſo fatal an uſe, does not originate in Whiggiſm. It is a curious circumſtance, that the Whigs have borrowed this doctrine from the Popiſh ſchoolmen, who, anxious to raiſe the Papal power above that of Kings, thought it neceſſary, for this purpoſe, to degrade the power of Kings below that of the people, that the court of Rome might be enabled to tyrannize over both Kings and people. Thus have the people at all times been the *catſpaw* of thoſe, who ſought to gratify their ambition at the expenſe of the rights and liberties of mankind. Thus have even the miſtaken friends of liberty, with an inconceivable inconſiſtency, taken their fundamental principle from a ſyſtem, the very ſcope and eſſence of which were to eſtabliſh the moſt abſolute and intolerant deſpotiſm, that ever exiſted on the face of the earth, until Jacobiniſm, by the aid of the ſame means, erected its ſtill more ferocious and ſanguinary ſtandard upon the ruins both of Papal and Royal authority;—a ſtandard which, happily, has not yet reduced mankind to ſubjection, but which ſtill threatens the exiſtence of every religious and civil eſtabliſhment."

"Few perſons require to be informed" to uſe the critic's own expreſſion, that before the French revolution "conteſts and diſputations prevailed in our own country reſpecting all ſubjects connected with liberty." No, we wanted "no ghoſt to come from the grave" to give us this information.

But, let us aſk, whether, ſince the uſurpation of Cromwell until the French revolution, ſuch a daring attack upon the throne and the altar had ever been made in this country, as was contained in Paine's "Rights of Man"; whether *equality* had been ever regarded as the inſeparable companion of *liberty*; whether regular conventions had been formed for the purpoſe of reducing ſuch deſtructive theory to practice, and delegates appointed to congratulate the framers of it, and to promiſe them aſſiſtance and ſupport. Had either *Whigs* or *Tories* ever done this, in any of their violent contentions; or had they ever pleaded the cauſe of France againſt their native country?—The critic will not dare to anſwer theſe queſtions in the affirmative, and his objection therefore to the uſe of a new word which is generally underſtood, for the explanation of a new ſyſtem, muſt appear alike captious and futile.

The critic next defies any man to prove that there was more jacobiniſm at the late Middleſex election, than at the memorable election at which the late Mr. Wilkes was returned. But, though there was certainly a great deal of licentiouſneſs at the latter election, both of a moral and political nature, ſtill the liberty for which Mr. Wilkes clamoured, while he laughed in his ſleeve at thoſe who echoed his cry, was not of that *levelling* nature which marked the inceſſant clamour of "no baſtille" at the late election; and *down with the Magiſtracy*. A clamour, of French jacobinical origin, and intended, no doubt, to produce the ſame effects here, as were produced by it in France at the beginning of the revolution. Beſides Mr. B. does not limit his charge of jacobiniſm to the Middleſex election, he extends it to thoſe of Norwich, of Nottingham, and of Lancaſter. And his *proofs* of the fact are ſo ſtrong that we do not wonder the critic ſhould wholly omit to notice them, and prefer *denial* to *confutation*. At Nottingham the imitation of French jacobins is ſaid to have been carried ſo far, that a female repreſenting the *Goddeſs of Reaſon* was exhibited to the admiring mob. This fact has, indeed, been called in queſtion; but we know it to have been advanced upon ſuch authority as no one ever preſumed to impeach.—— It will require, therefore, very ſtrong evidence, indeed, to convince us that the ſtatement is not ſtrictly correct! and taking it for granted that it is ſo—let any man of common ſenſe ſay, whether a more deciſive proof of the exiſtence of jacobiniſm can either be demanded or given?

"At Lancaſter this principle was openly avowed. During the election at that place, the jacobinical mob was told by a *Lady*" (we wiſh we knew her name who told them,) that "the conteſt was between ſhoes and wooden clogs" (another clamour of *French* origin) "between fine ſhirts and coarſe ones"—between the opulent and the poor; and that the people were every thing if they choſe to aſſert their rights.

If this be not JACOBINISM what is it? In ſhort we fully concur with Mr. B. in his inference from a review of theſe deteſtable tranſactions; "upon the whole" he ſays "it reſults, as a clear and undeniable concluſion, from the foregoing very curſory review of the late general election, that jacobiniſm, far from being *extinguiſhed*, is ſtill in great vigour among us; and that the utmoſt vigilance and energy are neceſſary to prevent its machinations from proving fatal to whatever is moſt dear and valuable in ſocial life.

There are many other admirable paſſages in this pamphlet which we could have wiſhed to lay before our readers; but we muſt refer them to the book itſelf which will amply repay them for the trouble of peruſing it. Indeed

deed the public ſeem to be ſenſible of its value; for it has already entered into a *third edition*, to which ſome additions have been made. One of theſe forms part of the note on *Whiggism* which we have extracted above. Thus the efforts of the Monthly Review to "damn with faint praiſe" have, happily, proved fruitleſs, and the ſound part of the community will, we are perſuaded, heartily join us in the unqualified commendations which we feel it to be our duty to beſtow on the author, than whom his king and country, has not a more firm, nor more enlightened friend.

Denon's Travels—Herder's Oriental Dialogues—and The Monthly Review.

TO THE EDITOR.

Sir,

I Was ſitting, a few days ago, with an ingenious friend talking on various ſubjects; when the converſation turned naturally enough on the merits and defects of our literary journals. We agreed in opinion that the *Monthly Review* is conducted with great ability, and that if the principles, which it diſſeminates through the nation, were as friendly to the conſtitution in church and ſtate, as the learning and ingenuity are reſpectable by which thoſe principles are ſupported, there would be no room to wish for a more valuable work of the kind. My friend aſſured me that the principles of that journal had lately undergone a complete reformation; and he put into my hands the Review for laſt month, declaring that he thought the objects of the articles which it contains unexceptionable; and that he had not met with ſo much ſound criticiſm in any periodical publication for many months.

As I had long been a reader of the Monthly Review before the year 1793, I did not much queſtion the truth of the latter part of this remark; and as the *liberty and equality* for which theſe reviewers ſo artfully contended after that period, have ended in a *military deſpotism*, I thought it by no means improbable that men of undoubted abilities had diſcovered their miſtakes. I even thought it poſſible that they might have diſcovered the neceſſity of an eſtabliſhed church to the peace of ſociety; and when I returned to my own houſe I opened the Review expecting to find in it a diſplay of genuine patriotiſm, and no inſidious attack on the religion of the Britiſh empire. Upon looking over the table of contents, my attention was firſt forcibly drawn to M. Denon's *Travels in Upper and Lower Egypt*; but I had not peruſed more than one paragraph of their account of that work, when I began to ſuſpect that theſe *reformed reviewers* have not ſo completely diveſted themſelves of *anti-patriotic* prejudices, as my friend ſuppoſed them to have done.

"Since the chief object of the French, in their invaſion of Egypt, was the annoyance of our eaſtern poſſeſſions, we cannot but approve the vigorous meaſures employed by our government to drive them from their conqueſt; and we rejoice, as Engliſhmen, in the brilliant ſucceſſes which awaited our arms, both by ſea and land, on this ever memorable occaſion. Nevertheleſs, as members of the republic of letters, and as general philanthropiſts, we may find ſome reaſon for regretting that ſound policy would not permit us to allow the French to remain in poſſeſſion of Egypt; becauſe it is a part of the world which has been imperfectly examined, and

in which the ſtate of ſociety can ſcarcely be altered for the worſe. Perhaps we may allow that the *ſubordinate* views (at leaſt) of the French, in this expedition were of a liberal and ſcientific nature: they wiſhed to explore as well as to conquer Egypt; and with this deſign they attached to the army a body of artiſts and philoſophers. If they could have obtained a permanent ſettlement in it, we may reaſonably ſuppoſe that many diſcoveries would have been made, and many improvements carried into effect; and if they have accompliſhed leſs than was expected, allowance muſt be made for the circumſtances in which they were placed."

Might not theſe critics, "as members of the republic of letters, as *general philanthropiſts*," and as *Britiſh ſubjects*, have found ſome reaſon to regret that the *Engliſh* "were not permitted to remain in poſſeſſion of Egypt," after they had conquered it from the French. They do not think it worth their while to inquire into the *right* of the French to the poſſeſſion of Egypt; but they obſerve that "the ſtate of ſociety in that part of the world can *ſcarcely* be altered for the worſe? Is it then by Engliſhmen *only* that, in their opinion, it *could* be altered for the worſe?

But "the *ſubordinate* views of the French in this expedition were of a liberal and ſcientific nature: they wiſhed to explore as well as to conquer Egypt; and with this deſign they attached to the army a body of artiſts and philoſophers!"

No ſuch body was indeed attached to our army; but, had we been left in quiet poſſeſſion of the country might not artiſts and philoſophers have been found among the ſubjects of GEORGE the Third, King of Great Britain and Ireland, as capable of "exploring Egypt and making diſcoveries," as among the ſubjects of *Napoleone* the firſt, Emperor of the Gauls? Surely it will be admitted that the Monthly Reviewers are philoſophers if not artiſts; and I am perſuaded that the miniſtry would have no objection to tranſport the whole corps at the public expence, and leave them in Egypt and Nubia to make diſcoveries at their leiſure. So much for the *patriotiſm* of our reformed directors of the public taſte: now for a ſpecimen of their religion.

In their review of Herder's *Oriental Dialogues*, they ſay—"German theologues have beſtowed peculiar attention on the Hebrew ſcriptures, and have attempted to remove the difficulties which embarraſs them with a bold and adventurous hand. Divines in general, however, have ſhewn a ſtrange kind of timidity in this important province of ſacred criticiſm; and we ſhould therefore be deſirous of encouraging rather than of ſuppreſſing ingenious and ſpirited inveſtigations, in the perſuaſion that the reſult will be the elucidation of divine truth. Even if, by encouraging free and fearleſs inquiry, we ſhould be acceſſory to the production of much wild and viſionary interpretation; yet, if one ray of additional light be thrown on the ſubject, the religious world will have no reaſon for complaint."

Really! will the religious world have no reaſon for complaint, if, by a free and fearleſs enquiry, theſe ingenious and ſpirited critics, ſhould give ſuch a wild and viſionary interpretation of the hiſtory of *the fall*, as to overturn the Chriſtian doctrine of redemption, provided they throw one additional ray of light on the *cherubic figures* of Paradiſe, or on the country and ſtation of the patriarch Job? So ſay our Reviewers.

"The author of the Dialogues before us is one of thoſe who is known to have ſtepped out of the track of ordinary interpretation; and, in the 80th vol. of our Review, p. 642, in noticing the original work, we gave a long account of his ſingular comments. To this article the preſent editor

tor and tranſlator not only refers the reader, but he has tranſcribed the character which we there gave of Herder, as a poetical and philoſophical rather than a theological critic. He may truly indeed be denominated a *poetical* critic; ſince he makes the hiſtorical books of the Old Teſtament to be poetical, ſpeaks of *nature-poetry*, of the poetry of *Paradiſe*, of the poetry of *Heaven and earth*, and of *federal poetry*; and his comments and illuſtrations proceed on the principle (perhaps not a very erroneous one) that the hiſtorical facts of the Old Teſtament, being poetically related, muſt be interpreted according to the genius and mode of expreſſion peculiar to the Oriental muſe. Aſſuming this datum, he renders the Moſaic hiſtory of the paradiſaical ſtate, of the removal of our firſt parents from it, of the Cherubim and their flaming ſwords, &c. more plain and intelligible than it is commonly repreſented. According to him, theſe facts, ſeparated from their poetical embelliſhments, have little in them that is very ſtriking or very incredible. Take, for example, the explanation of the Cherubim preventing the return of the exiled pair to the Garden of Eden."

With your leave, good pious Chriſtian critics, if the principle be not very erroneous upon which a man maintains that the hiſtorical facts of the Old Teſtament are *poetically* related, we ſhould be glad to know on what account the Old Teſtament is more valuable than the poems of Homer. The Grecian bard relates *poetically* many *hiſtorical facts*; and, according to your poetical and philoſophical critic Herder, his mythology is not more extravagant than the mythology of Moſes!

But let us conſider, if you pleaſe Mr. Editor, the two ſpecimens of this poetical criticiſm, which are quoted with ſuch high approbation in this unrivalled number of the Monthly Review; and let us, as we are deſired, take for the firſt example the explanation of the Cherubim preventing the return of the exiled pair to the garden of Eden.

"In its origin it was certainly as plain a ſtory, as the account we have of Paradiſe itſelf. The firſt parents of the human race were baniſhed from thence; and there was, probably, a high mountain between them and their firſt happy reſidence. This mountain *may have* been full of animal forms, of which the wearied travellers who attempted to paſs over it *may have* given terrifying accounts. Thunder-clouds *may have been* frequently ſuſpended over the ſummit of the mountain, and ſubterraneous fires *may*, from time to time, *have* iſſued from its bowels; and theſe irruptions *might* naturally enough explain the origin of the *flaming Sword* which waved in different directions before the entrance of Paradiſe. In ſhort, all theſe probable or poſſible circumſtances, combined with the ſucceſſive relations of travellers, *might* eaſily terminate in a marvellous animal of fabulous compoſition. Nor would it be unreaſonable even to ſuppoſe, that the two unhappy exiles from Paradiſe, when they looked behind them toward the peaceful region from which they had been baniſhed, *might* perceive wandering meteors and wild beaſts, which made deep impreſſions on their gloomy imaginations. Theſe impreſſions *might have been* communicated to their deſcendants, and being afterwards renewed by the ſight of the mountain, and aſſociated with the reports of pilgrims, and the deſcription of poets, *may have* given riſe to the fanciful creation of a wonderful being or figure, deſigned to repreſent the divine Power and Majeſty. However this *may have been*, it is totally abſurd to imagine that Adam and Eve were driven out of Paradiſe by a *Cherub*, as painters have delineated, and poets have ſung the diſmal ſtory."

All this is very ingenious, and very poetical, and very philoſophical (for you

you muſt know, ſir, that Herder is likewiſe a *philoſopher*) whilſt it diſplays a *wonderful* acquaintance with the Hebrew text, for which the *German theologues* are ſo juſtly admired. Yet I cannot help thinking that an interpretation, equally ingenious and ſomewhat more probable, might be given of the whole ſtory of the garden of Eden; and if you will indulge me with a place for it in your miſcellany, I am not without hopes that you and I may be as much celebrated in that *pious* ſeminary of education—the univerſity of Jena, as Herder is now in the Lyceum of Dr. Griffiths and his aſſociates.

I am inclined then to believe or at leaſt to ſay (for we *poetical* critics do not always *believe* what we ſay) that the garden of Eden *may be* a prophetical emblem of the Chriſtian church; that by the tree of life *may be* meant the ſacred Scriptures; that the tree of knowledge of good and evil in the midſt of the garden *might* repreſent the poetical interpretations of the Old Teſtament by Herder and Geddes; that the ſerpent tempting Eve to eat the forbidden fruit *may be* the Monthly Review recommending to humble Chriſtians ſuch interpretations as making every thing "more plain and intelligible than it is commonly repreſented"; and that the cherub, which drove Adam and Eve out of Paradiſe, *might be* a type of the Anti-Jacobin Review chaſtiſing thoſe Chriſtians who have adopted ſuch interpretations! The hiſtory of the fall thus conſidered is applicable to the preſent times; and we know from the teſtimony of the Monthly Reviewers,* that Herder himſelf conſiders it applicable to *all mankind*.

As the Germans are *remarkable* for that *modeſty* which becomes a people, among whom ſcience is not yet a hundred years old, and as they are all lovers of *truth*, I have very little doubt but this *Theologue* will adopt my interpretation in the next edition of his *oriental dialogues*: At all events I expect with confidence to be enrolled in that corps of literati patronized by the Ducheſs dowager of Weimar, which conſiſts of German philoſophers, German dramatiſts, and Britiſh preſbyterian preachers known at her court by the title of *Barons*. I ſhall then deem my merits literary though not moral, equal to that of any *preaching Baron*, who may have communicated ſcandalous falſehoods of Britiſh philoſophers to German profeſſors; and when I viſit that country I may have the ſupreme felicity of bringing over a Baroneſs to live with me in London!

The next ſpecimen of poetical criticiſm applauded by our reviewers is on the tranſlation of Enoch, of which Herder ſays:

"I hope you do not conſider this paſſage, which was probably the fragment of an old ſong, as a narrative of the reſurrection and aſcenſion of Enoch. It is the ſoft voice or echo, which poetical fancy ſends from the grave of ſome perſon who had died in early youth, and had not arrived at the advanced age of his brethren and parents. As children have no idea of another world, their queſtioning curioſity about their departed friends was frequently ſatisfied by ſuch anſwers as theſe—'Your brother is with God—God took him away ſo ſoon becauſe he loved him, on account of his virtue.' The primitive world was in ſuch a ſtate of ſimplicity and infancy, that it was neceſſary to ſpeak in this manner."

I heartily agree with the *judicious* critic, that this paſſage cannot be conſidered as a narration of the *reſurrection* of Enoch, who is no where ſaid to

* See MONTHLY REVIEW, Vol. 20. Page 645.

have

have *ever died*; but I am not ſure that it is the fragment of an old ſong ſent from the grave of ſome perſon who had died in early youth. Many perſons *may then*, as now, have died in early youth; and in that caſe the premature death of an individual, attended with no extraordinary circumſtance, was hardly worthy of being transferred from an old ſong into a hiſtory ſo very conciſe, even though that hiſtory be poetical. I am much more inclined to believe this paſſage to be a prophecy of the death and reſurrection of the jacobinical ſpirit of the *Monthly Review*. That ſpirit ſeemed to be almoſt extinguiſhed towards the end of the war with the French republic by the vigilance of thoſe who then guided the helm of the Britiſh ſtate; but it appears to have revived ſince the peace opened a free communication between the Britiſh reviewers and the happy ſubjects of the Conſular government which grants ſuch liberty to the French preſs. I am, Sir,

Your conſtant Reader,

E. O. J.

Fleet-Street, Nov. the 6th, 1802.

MISCELLANEOUS.

TO THE EDITOR.

Sir,

I Have endeavoured for ſome time paſt, in vain, from ſeveral different places, to get the two following queſtions anſwered; viz.

Whether the celebrated problem in mechanics, perpetual motion, has ever been ſatisfactorily diſcovered?

And whether there be not a conſiderable reward, at preſent, offered either by government, or ſome ſociety of gentlemen, to a diſcoverer of ſuch motion?

And as I very frequently read your excellent review, I thought that you, as an advocate for the arts and ſciences, would perhaps have the goodneſs to anſwer them. To aſk which favour is the ſole motive I have in writing now to you; though I am fully aware, that ſuch queſtions are a little incompatible with the nature of a Review: yet as I am not able to get them anſwered in any other way, I hope you will excuſe this intruſion, and comply with my wiſhes in anſwering them.

The reaſons why I am ſo anxious in my enquiries, are, as you will perceive, by the drift of them, that I am fully perſuaded, (yet theoretically only) however improbable it may ſeem, that I can make an inſtrument with perpetual motion within itſelf, upon a very ſimple conſtruction: And that I am informed, there is a conſiderable ſum of money offered by government, to any perſon who ſhall find out perpetual motion,—(it being by many ſuppoſed impoſſible,) as an encouragement for univerſal exertion in finding out inventions for the public utility; but this is only hearſay information, as far as I am able to learn: for after no little trouble, in endeavouring to find ſome ſubſtantial ground for ſuch a report, I have not been able to find any.

You may perhaps aſk, why I have not already practically found out the motion, before I aſked you theſe queſtions? All I can anſwer is this, becauſe I am not certain whether the motion has not already been found out,

out. and if it has, it would be uſeleſs to make another inſtrument for the ſame purpoſe; becauſe I cannot, without feeling it conſiderably, ſpare, at preſent, ſo much money as it will require, little as it will be; and becauſe I am fully convinced, even without the leaſt doubt, and all contingencies being conſidered, that I can make the inſtrument wiſhed for.

If however there ſhould be no foundation for the report above mentioned, which I am afraid there is not, I would juſt ask you, whether you think it advi able to make an inſtrument with ſuch motion, where a few guineas a e c nſide ably felt; i. e. whether you think that it would ever repay the maker for his time and expence? I am, Sir, reſpectfully,

Your moſt obedient ſervant,

Yorkſhire, Oct. 16, 1802. JUVENIS.

SUMMARY OF POLITICS.

IN contemplating the picture of foreign politics there is one feature ſo prominent, ſo overbearing, as totally to ſubdue the reſt, and to make thoſe objects, which till lately were conſidered as of primary magnitude, appear as of little importance, and ſcarcely worthy of regard or notice. Our readers will eaſily conceive that French ambition is the feature to which we allude;—that ambition which advances with ſuch rapid ſtrides as to fruſtrate every attempt to follow it in its courſe; and which leaves even thoſe, who foreſaw and foretold its progreſs and its direction, loſt in aſtoniſhment, at the inadequacy of their foreſight and the inſufficiency of their predictions. The ſeizure of the duchies of Parma and Piacenza occupied no more time than was neceſſary to compoſe a proclamation; the ſubjugation of Switzerland was the work of a week; and the reduction of Holland, already threatened and ſurrounded, will not, in all probability, occupy a much greater ſpace of time. This ambition has many of the characteriſtics of the Roman ambition; it has the *eyes* of the eagle, the *wings* of the eagle; and the *claws* of the eagle; in ſhort the gallic cock ſeems to have robbed the imperial bird of its diſtinguiſhing properties; and the period is not far diſtant when he will make a deſperate attempt to tear his body piecemeal, and to paſs himſelf off as his ſubſtitute. But the Romans, not unfrequently, conquered to confer proſperity and comfort; Whereas the invariable object of the French is to deſtroy both; they ſubjugate to plunder, and *annex* to oppreſs. They are the very ſcourge and the curſe of the human race. All intercourſe with them is infectious, all connection fatal. Their breath is poiſon and their graſp is death. Theſe remarks may, poſſibly, appear to Mr. Barriſter Erſkine, not to be written in "the ſpirit and temper of peace;" but they are marked by qualities more honourable to the Hiſtorian, the Moraliſt, and the Briton, by the ſpirit and temper of TRUTH;—That ſpirit which no Conſular threats ſhall ever ſubdue;—That temper which no Conſular promiſes ſhall *ever* deſtroy. Look at the continent of Europe, and ſee whether it be *poſſible* to exaggerate the nature, the object, or the effects of French ambition!

In annexing the duchies of Parma and Piacenza to the French republic one and indiviſible, the Corſican Conſul employed, as the herald of his will, and the repreſentative of his power, a man who was formerly the editor of a

French

French newſpaper, but who now acts in the capacity of one of his viceroys. This man was inſtructed to apprize the widow of the late Duke, that the property of her huſband was transferred to other hands, and to inform his ſubjects, that their allegiance was transferred along with it. So that theſe good people have been literally diſpoſed of, as the hinds were centuries ago under the old feudal ſyſtem, like ſo many trees attached to the ſoil. The DUKE OF NORFOLK and MR. FOX may perhaps inform us, what became of the boaſted *rights* and *ſovereignty* of theſe worthy ſubjects, who have thus been compelled to become *free* and *equal citizens* of France, in ſpite of themſelves;—And, poſſibly, the *pious* TALEYRAND, and the *more pious* SIEYES, may oblige us with ſimilar information, in reſpect of their WILL, which, at an early period of the revolution, formed ſo material a part of their public orations. For this eaſy transfer of ſtates, without the privity or conſent either of the inhabitants, or of any other of the members of the *great Weſtern Family*, except the contracting parties themſelves, Europe is certainly indebted to Buonaparté the *Conſul*, who has improved alike on the practices of Buonaparté the General, and on thoſe of his predeceſſors. We differ, indeed, eſſentially from thoſe who maintain that there is ſomething *ambiguous* in the conduct of this *great man*; never ſurely was prince or peaſant more *open*, more *deciſive*, or more *conſiſtent*, in his *principles*, his *profeſſions*, and his *practices!*

As to the *Swiſs* their ſubjugation is complete; and, in their preſent condition may ſuch of the European nations as preſume to oppoſe the French, without adequate means of reſiſtance, read their own fate. Time was indeed, when this gallant people would have periſhed to a man ſooner than ſuffer an ambitious and profligate enemy, to take poſſeſſion of their country, and preſcribe laws to their ſenate. But, alas! the days of chivalry are paſt, and with them the ſpirit of independence ſeems alſo to have paſſed away. Had the Swiſs remained true to themſelves, had they revenged the maſſacre of their countrymen, (by the predeceſſors of the firſt Conſul, in Auguſt 1792) on the murderers of Louis XVI;—Had they joined the confederacy formed to reſiſt that revolutionary ſpirit, which threatened kingdoms, principalities, and republics, with one common deſtruction; they might ſtill have lived and flouriſhed, a truly free and independent people, inſtead of exiſting, as they do now, an herd of abject, miſerable, ſlaves, bending their necks beneath the yoke of tyranny, and obedient to the nod of a foreign *Uſurper*. They have exchanged *Swiſs freedom and independence* for *French liberty and equality*; a *Reading*, for a *Buonaparté!!!*—Alas! alas! Their degradation is perfect—They have ſunk, we fear, "like ſtars that fall, to riſe no more."

The *Dutch* have, it appears, reſiſted the claims of the Conſul for a pecuniary loan, and have, farther, had the unparalleled effrontery, to refuſe to receive a *French* commander in chief, and a *French* garriſon at the Hague! Surely they cannot expect to eſcape exemplary puniſhment for ſuch horrible ingratitude to their beſt benefactors;—and if they are allowed to make atonement for their miſconduct by the ſacrifice of their moveable property, they will have reaſon to laud the moderation of their mighty patron, to bleſs the forbearance of the parent republic to her refractory child, and to offer a premium for the beſt ode which *Chenier* can write, or the beſt eſſay which *Fievée* can compoſe, in praiſe of the Chief Conſul of the Great Nation, alias, "the Envoy from God," the "Arbiter of the fate of Europe."

The

The *Indemnities*, as they are ridiculouſly called, in Germany, are not yet quite ſettled, Buonaparte not having yet condeſcended finally to make known his will and pleaſure, to the different competitors for the ſpoils of the plundered princes.—We noticed, in a former Summary, the jacobinical diſpoſition of the Elector of Bavaria, which had led him to ſupport all the plans of the French government, for the diſmemberment of Germany, and in oppoſition to his lawful chief;—but we omitted to mention, that the names of all his chief miniſters are to be found on the Abbé Baruel's compendious liſt of German Illuminati, as ſome of the original founders of that abominable ſect.

In *Saxony* French intrigues have ſucceeded as well as in Bavaria. Indeed to ſuch an extent did they ſucceed in 1800, as to obtain a prohibition of the tranſit of Britiſh goods to other countries. And 'tis well if the new arrangements in the German empire, and the conſequent aggrandizement of thoſe powers, who are favourable to the French and moſt hoſtile to us, be not productive of ſome farther prohibitions in the weſtern parts of Germany, ſtill more prejudicial to our commerce. The Pope—the wretched tool of Buonaparté—is ſaid to have raiſed the duty on Britiſh goods from *ten* to *twenty* per cent. ad valorem; and 'tis eaſy to perceive that his influence or his authority, whenever exerted, will have a ſimilar effect, in the other parts of Italy.

We have received, from a valuable correſpondent, an extract from a memorial preſented by Talleyrand to Buonaparté on the 4th of December, relative to the conduct which it is prudent for the French to obſerve to England, on the grand queſtion of war or peace. Our limits forbid its inſertion at preſent, but the object of it may be collected from the following ſentence.—"Leave them (the Engliſh) at peace, and before the year 25, France will command the departments of the Thames and the Tweed, as it already does the departments of the Rhine and the Po."—How this cautious advice will agree with the impetuous diſpoſition of him to whom it is addreſſed, we know not; neither do we pretend to aſcertain whether or no the miniſter who gives it, has reckoned *without his host*.

The inſult ſuſtained by the Imperial ambaſſador at the Britiſh Court, by the peremptory order to quit the territory of France, within a ſhort ſpace of time, is one of thoſe groſs violations of the law of nations, which, in better times, would have rouzed the reſentment of all the potentates of Europe, and united them in a firm demand for reparation or juſtice. But ſuch occurrences have become too common, ſince the happy acceſſion of Buonaparté to the throne of the Bourbons, either to excite aſtoniſhment or to raiſe alarm. Buonaparté little expected that, by this paltry exerciſe of his unlimited power, the little vengeance of a little mind, he was holding up COUNT STAHRENBERG as an object of eſteem to every honeſt upright man in Europe. But, ſo it is, his *enmity* confers honour; and his *countenance* alone draws diſgrace on its object. But this worthy nobleman had too many claims to Conſular reprobation to eſcape the open diſplay of it. He had refuſed the bribes of France to betray his country;—he had incurred the approbation of his ſovereign, and had received public tokens of it, in appropriate honours and rewards. Theſe were claims ſufficiently irreſiſtible in themſelves; but there was one ſtill ſtronger;—the Count was the author of the *Grand Homme*, a complete tranſlation of which valuable

luable tract was given in the Appendix to one of our former volumes.—This was an offence never to be forgiven by ſuch a mind as that of the Firſt Conſul, who, after having in vain exerted his intrigues to diſgrace the Count with the Emperor, was no ſooner apprized of his intended return to England through France, than he adopted every poſſible means of affronting him. Several weeks before his departure from Vienna, orders were ſent to the Prefects of Coblentz, Metz, and Straſbourg, to have him watched and followed, whatever road he ſhould take. The Prefect of Bruxelles, at which place the Counteſs Stahrenberg had paſſed a part of the ſummer, received inſtructions to order him to quit *free France* immediately, ſhould he purſue that route; and even the officers of police at the ports of Oſtend, Dunkirk, Calais, and Boulogne, had orders to put him on board the firſt packet that ſhould ſail for England, after his arrival.

O Sageſſe des Dieux! Je te crois trés profonde,
Mais à quels plats Tyrans as-tu livré le Monde?

In our domeſtic politics nothing worthy of notice has recently occurred, except the financial ſtatement of the Chancellor of the Exchequer, which muſt afford the higheſt ſatisfaction to every friend of his country. The vaſt productiveneſs of the exiſting ſources of revenue, the conſiderable exceſs of income over the expenditure, and the great increaſe of our exports, exhibit a ſtriking contraſt with the finances and commerce of France, and, if they proceed from permanent cauſes, will afford one of the means, at leaſt, of defence againſt that reſtleſs ſpirit of encroachment, which has our ruin for its ultimate object. Equally ſatisfactory to us was the very able and perſpicuous ſtatement of our military eſtabliſhment, by the ſecretary at war. And we heartily applaud the miniſtry for keeping up ſo reſpectable a force in the preſent very alarming ſtate of Europe, though, we cannot but think, the acknowledgment of the exiſtence of a neceſſity for ſuch an extraordinary force, is the beſt poſſible proof of the juſtice of their arguments, who repreſented the peace as neither affording "indemnity for the paſt," nor "ſecurity for the future."

LITERARY INTELLIGENCE.

MR. E. HARDING, of Pall-Mall, will publiſh in the month of January, a ſplendid volume in imperial quarto, intitled "THE COSTUME OF THE NATIONS OF THE RUSSIAN EMPIRE." The work will be embelliſhed with upwards of ſeventy richly coloured engravings, in the manner of drawings, accompanied with hiſtorical deſcriptions, in Engliſh and French, of the manners, cuſtoms, religious rites, marriage ceremonies, burials, &c. &c. of the various nations of that extenſive empire. For the convenience of purchaſers, two editions will be publiſhed at the ſame time, viz. one in imperial quarto, calculated to bind uniformly with THE COSTUME OF TURKEY; and a ſecond, of a ſize ſomewhat ſmaller, which is intended as a companion to the much admired COSTUME OF CHINA, by Mr. Alexander.

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The Rev. R. Polwhele's "History of Cornwall" is in a ſtate of ſuch forwardneſs as to be nearly ready for publication.

The Rev. John Whitaker is employed in writing a critical account of the Ancient Hiſtory of London; which, from ſuch a profound critic and antiquarian, cannot fail to be highly intereſting.

TO CORRESPONDENTS.

TO the enquiry of "Oxonienſis" and his friends, we anſwer, without heſitation, the *Encyclopædia Britannica*, of which a new and improved edition is now in the preſs.

We have to apologize to the writer of a letter from *Woburn*, dated Sept. 8, who honoured us with his abuſe for daring to praiſe Mr. Bowles's letter to Mr. Fox. Had he not outraged all decency and even "out-heroded Herod" in his invective, we might have been tempted to inſert his letter, though the facts which it contains requires the ſanction of a name, to give them currency or to inſure them belief.—One other motive has, indeed, operated with us, to reject it;—for the writer threatened to print it, if we refuſed to inſert it, and our regard for the public deterred us from being inſtrumental in depriving it of ſo precious a production, which could not fail to derive additional advantage from being printed in a ſeparate form.

The communication reſpecting the Author of a certain Novel, was duly received. The indignation which it expreſſes proceeds from an honourable motive, and is therefore entitled to reſpect. On ſuch ſubjects no difference of opinion can ſubſiſt between the friends of religion and virtue.

APPENDIX

TO VOLUME XIII.

Hiſtoire de la Deſtruction des Republiques Democratiques de Schwitz, Uri, et Unterwalden Par Henri Zſchokke, Prefet National du Canton de Bale. Ouvrage traduit de l'allemand, par J. B. Briatte, ſecretaire de Legation de la Republique Helvetique à Paris. Pp. 326. 8vo A Paris, chez Levrault. An. 10.—1802.

The Hiſtory of the Deſtruction of the Democratical Republics of Schwitz, Uri and Unterwalden. By Henry Zſchokke, National Prefect of the Canton of Bale. Tranſlated into French by J. B. Briatte, Secretary of Legation of the Helvetic Republic at Paris.

IT is not true that nations are unjuſt to one another always in proportion to their ſtrength, and that therefore the French have been more deteſtable in their proceedings toward their neighbours, than all who have gone before them, only becauſe their relative power was proportionally great. But even ſhould we allow this propoſition to be juſt, we are undoubtedly ſafe in affirming that the French have ſhewn a greater degree of impudence along with their injuſtice, than the moſt impudent, and the moſt unjuſt people that ever appeared upon the face of the earth. Before the French the Romans were the greateſt diſturbers of the peace of mankind. But if we recollect the ſobriety with which this ancient people proceeded to any of their aggreſſions, the care which they employed to find plauſible pretexts, and to cover their proceedings with a veil of juſtice; and compare theſe characteriſtics of their ambitious enterpriſes, with the intemperance, the vanity, the effrontery with which the French ſummoned their neighbours to ſubmit to them, or to bear the evils of their arms, it will certainly appear to every admirer of manly qualities, even a ſort of an honour to ſubmit to the former people compared with the indelible diſgrace of yielding to a people of ſo puerile, and womaniſh a character as the latter. We do not retract the charge of a puerile and womaniſh character becauſe of the ſucceſſes of the French, becauſe of the deſperate perſeverance with which they purſued their objects; ſince we want not numberleſs inſtances to prove how much it is according to the nature of boys and women to purſue their favourite objects with a frantic impetuoſity, which ſometimes ſucceeds contrary to all rational calculation, and with an obſtinate perſeverance which the fire of their paſſions ſometimes better upholds, than the reaſon of wiſer men. Theſe reflections have been ſuggeſted to us by having the conduct of the French toward the republics of Switzerland recalled to our memory by the book of which we are about to give a ſhort account. Of all the barefaced acts of

villainy, and they are not few, which have been perpetrated by nations againſt nations, Europe joined, with one accord, in admiring the attack of the French upon the Swiſs cantons as one of the moſt ſignal. There was ſomething ſo intereſting in the local ſituation, in the romantic hiſtory, in the gentle occupations, and the peaceful character of this people, that they were reſpected, as by a general conſent, and every country in Europe would have thought they were going to attack their brothers, and their friends, had they been marching againſt the inhabitants of the Alpine vallies and mountains. What would have touched the heart of every other people in Europe, had no effect upon the French. The French were ſucceſsful, and the Helvetic republic is now part of the dominions of Buonaparte.

We do not conſider this as a hiſtory of very great merit. It is chiefly becauſe the ſubject is very intereſting that the book is ſo in any conſiderable degree. In point of compoſition it is heavy and languid. It is almoſt as ſuperficial as a modern French book, and wants not a little of the French vivacity. It affords a very good inſtance of the wonderful difference to the reader or hearer of the different manners of conceiving and relating the ſame facts. It cannot be ſaid that this book is barren of important details; a great deal of information is certainly communicated within its narrow limits; it is information too upon a very intereſting ſubject; and yet we cannot truly ſay of the work that it is an amuſing little hiſtory.

A conſiderable part of the volume is employed in detailing the ancient hiſtory of the Swiſs republics, the conſtitution of their governments, their religion and manners, their political and ſocial characters. And there are not a great many men ſo well acquainted with the Swiſs as not to receive ſome information from this part of the book. But the chief object of the performance is to detail the hiſtory of the ſubverſion of theſe peaceful ſtates by the French armies.

"The inhabitants of the Alps," ſays the author, "without diſturbing themſelves about the terrible quarrel between kings and their people, were enjoying in tranquillity the bleſſings of peace. Free from all foreign yoke, knowing no other laws but thoſe which they impoſed upon themſelves, if they experienced evils they could attribute them to no other but themſelves. They were, as we have ſeen, coarſe and uncultivated, but cuſtom guided them in the path of juſtice; and the abſence of violent paſſions eſtabliſhed among them that calm which the virtues always accompany. They lived ſolitary, without ſplendour, without being envied, but were only ſo much the more happy. The political ſtorms which growled at a diſtance, appeared to be ſtopt by the ſummits of their mountains. States fell, and diſappeared from the map; a general convulſion agitated the half of Europe; they alone, ſcarcely informed of theſe events, little thought that the moment was come when the hurricane was to ſeize upon themſelves; and foreign nations were already trembling for their deſtiny, before they ſuſpected the approach of the danger.

"The French people had, in a few years, overturned the throne of their kings, terrified the world by their brilliant triumphs, and turned to mockery the efforts of united ſovereigns, who had conſpired againſt them. They

They beheld themſelves victorious, but inſulated in Europe; ſurrounded with princes reduced to impotence, but preſerving their hatred implacable.

" The magiſtrates of that great and new republic perceived the danger of this inſulated ſituation of their country. The elements of which that empire was compoſed, and the form of its government, were too different from thoſe of other countries, to hope that a ſolid, and durable alliance could ever exiſt between them and France.

" Between ſtates, as well as among individuals, there is no real union, but that which is founded upon ſimilar principles and intereſts; uniform relations between riches and power are never ſufficient for its conſolidation. France wanted to ſecure to herſelf the fruit of her victories, ſhe wanted ſecurity for her future tranquillity; and to attain that end, reſolved to ſurround herſelf with countries the organization of which ſhould reſemble that which ſhe had given to herſelf.

" She encouraged accordingly with all her powers revolutions among her neighbours, by truſting the reins of government to the hands of thoſe who had long combated without ſucceſs the enemies of the rights of man. Thus were created the Batavian, Ligurian, Ciſalpine, and Roman republics.

" The Helvetic confederacy, diſjointed in its parts, and threatening ruin long before, ſaw its diſſolution approaching. Different ſpecies of inteſtine commotions, the remonſtrances of the ſubjects, the blind and obſtinate pride of the governors, the rivalſhip of canton with canton, all combined, and formed the preparation for deſtruction. France obſerving with pleaſure the diſſentions which rent the confederated ſtates, loſt no time to profit by them; ſhe fomented the diſcord; encouraged the animoſities and hopes of the parties; excited the cantons againſt one another, and thus prepared the revolution which ſoon after broke out in Helvetia."

This author being ſubject to the government of France, holding even a place under the government of France, it is evident on which ſide his partial repreſentations muſt fall. Still however there is enough in his narrative powerfully to excite our compaſſion for the Swiſs, and our indignation againſt their oppreſſors. The following paſſage is a pretty vivid deſcription of the policy employed by the French againſt their neighbours, in every caſe where they could put it in practice.

" It is univerſally acknowledged, that the French government, notwithſtanding the good fortune attached to the operations of their victorious armies, had not however flattered themſelves with being able to conquer ſo eaſily the Helvetic league. If the Swiſs, better united, had been wiſe enough to profit by the advantages, which two victories gained over the French ought to have procured them, they might have attacked France on her weakeſt ſide, have made a uſeful diverſion, and perhaps have given the Emperor a pretext for recommencing the war, and time to come to their aſſiſtance.

" The directory foreſaw what might happen; for this reaſon it was that in their quarrel with the three cantons neareſt to France, they exerted themſelves ſo dexterouſly to ſeparate their intereſts from thoſe of the reſt of Switzerland; for this reaſon it was that they employed every imagi-

nable artifice to paralyſe the exertion of the ſmall cantons, that here they were ſo profuſe in promiſes, there in threatenings, that they iſſued, one after another, to General Brune, and his different agents, whether in Switzerland, or in the neighbouring ſtates, ſuch confuſed, and contradictory orders; this in ſhort was the cauſe of that exceſſive joy which the directors exhibited at Paris, when they heard the unexpected news of the ſurrender of Fribourg, of Berne, and of Soleure. They had not been able to imagine that they would conquer with ſo little expence thoſe laſt ramparts of liberty fortified by nature, and overcome thoſe men, whom Europe had, for ſo long a time, been accuſtomed to number among her moſt valiant warriors."

We tranſlate the following little ſtory becauſe it appears to have been a favourite of our author.

" We ſhall not omit to relate on the occaſion of deſcribing this affair, a little anecdote, which does as much honour to the bravery and preſence of mind of a Swiſs officer as to the humanity of a French one. Captain Hauſer, whom we have deſcribed as dangerouſly wounded, was, after the action, left bathed in his blood, as dead upon the field of battle. A French officer, who happened to paſs by, perceives him, and thinks he obſerves in him ſome ſigns of life. He comes up to him, aſſiſts him, and obſerving that he breathed, cries out to him, ' Courage, my dear fellow, courage!' Hauſer, at theſe words, like one awaking from the ſleep of death, opens his eyes, fixes them upon the officer, and ſays to him with a feeble voice, ' 'Tis not courage but ſtrength which I want.' The Frenchman delighted and affected with this anſwer, gives orders immediately to have the wounded man dreſſed, and every poſſible care taken of him. He was carried to Wadmſchwyl, and a little time after entirely cured of his wounds."

Aloys Reding was the ſoul of the operations of the canton of Schwitz, the boldeſt oppoſers of the French encroachments. He had aſſembled ſuch of the inhabitants as he was able to collect, and after arming a line of 25 leagues out of 4000 men, he determined with the remainder to wait for the French army on the heights of Morgaſtin.

" Like Reding," ſays our author, " at the head of his troops, Leonidas formerly at the ſtraits of Thermopylæ waited for a glorious and certain death.

" Aloys Reding, well knowing the diſpoſition of his ſoldiers, turns to them, and ſays, ' My brave companions, my dear fellow citizens, we are now come to the deciſive moment. Surrounded by our enemies, abandoned by our friends, it only remains for us to know if we will courageouſly imitate the example which our fathers formerly left us at Morgaſtin. Death almoſt certainly awaits us. If any one fears it, let him retire; no reproach from us ſhall go along with him. Let us not impoſe upon one another in this ſolemn hour. I wiſh rather to have a hundred men determined againſt every event, and upon whom I can rely, than five hundred, who betaking themſelves to flight, will raiſe confuſion, and by their perfidious retreat, ſacrifice without advantage the brave men who would ſtill defend themſelves. As for me, I promiſe you not to abandon you, even

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in the extremeſt danger. *Death, and no retreat.* If you partake my reſolution, ſend two of your number out of the ranks, and let them come to me, and ſwear in your name, that you will be faithful to your promiſes."

In a bottom note the author ſays, "that he warrants the authenticity of this harangue, as well as of another which he gives afterwards. He gives his word that they are both of them related purely and ſimply as they were pronounced on the field of battle, and without the ſmalleſt poetical embelliſhment."

The narrative proceeds.

"The ſoldiers, reſting on their arms, liſtened in ſilence, and with ſacred attention to the words of their chief. Tears were ſeen ſtealing down the cheeks of thoſe maſculine warriors, and when Reding ceaſed to ſpeak, a thouſand tongues, a thouſand voices exclaimed: We will ſhare your fortune! we will never abandon you!

"Two men immediately ſtepped out of the ranks, and ſtretched out their hands to Reding as their ſign of fidelity in life and in death. This treaty of alliance between the chief and his ſoldiers was ratified in the open air, and before the face of heaven, and bears the ſtamp of patriarchal manners, worthy of the golden age."

Tableau de la Grande Bretagne, de l'Irlande, et des poſſeſſions Angloiſes dans les quatre Parties du Monde. A Paris chez H. J. Janſen. L'An. 8me. 4 Tomes. 8vo.

Picture of Great Britain, &c. About 500 p. p. in each volume.

THIS compilation was written, as we are informed by the author, at different times; and had he not given us this information, the fact would have been diſcovered by every one who peruſed the work. The account of Scotland and Ireland was written in theſe countries in 1787: what is ſaid of England and its colonies was compoſed in London in 1788; and the article Gibraltar was drawn up during a reſidence in that fortreſs in 1789. The Appendixes and Supplements grew up at ſubſequent, later, and diſtant periods, as materials could be procured.

The firſt volume contains a deſcription of England; in which are noticed its extent, climate, rivers, canals, mountains, foreſts, ſoil, produce, mines, &c.: its diviſion into counties, and its chief towns. A ſimilar deſcription of Scotland follows, accompanied by an account of the character, manners, dreſs, language, food, religion, &c. of the inhabitants; here too we find a ſketch of the hiſtory and antiquities of the country, and ſomething is ſaid of its agriculture, commerce, and revenues. Ireland follows next, of which a picture of the ſame kind is delineated. Some account of Gibraltar, and of its utility to Great Britain concludes the firſt volume. The ſecond volume opens with an account of our poſſeſſions on the continent of America, of our American iſlands, of St. Helena, and of our Eaſt

Indian empire; which occupies only 134 pages. The remainder of the volume is employed on the Britiſh conſtitution, and on our laws. The eſtabliſhed religion, the different ſects, the court, ranks and dignities, the marine, the army, the militia, the finances, taxes, the treaſury, exchequer, agriculture, mines, and manufactures are the contents of the third. The fourth is dedicated to a detail of our commerce, coin, ſtocks, population, weights and meaſures, of our literature, ſcience, the ſtate of the fine arts, and to a delineation of our character, manners and cuſtoms.

This work, chiefly compiled from Blackſtone, De Lolme, law dictionaries, annual regiſters, &c. exhibits a conſiderable degree of induſtry, but the compiler has not beſtowed ſufficient time and pains on the arrangement of his materials: a great part of the enormous maſs of appendixes and ſupplements might, had he been more careful in this particular, have been inſerted in their proper places, much to the advantage of the work, and to the eaſe of the reader; who, as the caſe now ſtands, is often obliged to gather his information from detached ſcraps; a labour which will tire and diſguſt.

From the account we have given of the contents of theſe volumes, it is obvious that by far the greater part, being extracted from our own writers, can be no object of curioſity to readers in this country: or at leaſt that thoſe who want information, and wiſh for it reſpecting the ſubjects treated of, will chuſe rather to peruſe the originals than Mr. Baert's copy. But the view which he exhibits of our manners, cuſtoms, character, genius, literature, &c. may be an object of curioſity to many; we ſhall therefore lay before our readers ſome part of the writer's ſentiments on theſe ſubjects.

"Few nations (ſays he) lead a life of greater uniformity than the Engliſh, and more proper for the preſervation of that individuality of character which they have received from nature. The rich and the idle riſe late, and breakfaſt upon tea with the family, or ſometimes alone, and at a coffee-houſe, if unmarried; read two or three newſpapers; ride for two or three hours, or ſtroll in the ſtreets, or make a few ſhort and *inſipid* viſits. They then dreſs for dinner, and dine either at home, or at a club, driven thither by the *ennui* of domeſtic life: there politics, hunting and horſes are the ſubjects of converſation. After dinner they appear for a moment either at ſome place of public amuſement, or, if they have dined at home, go directly to their club, where they play, ſup, and *drink* during the greater part of the night. The young men go from thence to viſit the ladies of eaſy virtue, and the married return to their wives; the conjugal fidelity of the married men is not however always preſerved.

"The life of members of parliament is the ſame, except that about four o'clock they go to the Houſe, from whence almoſt all of them return to ſup at their clubs. Men of buſineſs, lawyers, and merchants paſs their time much in the ſame way, with the exception of ſpending the morning at their offices, ſhops, the different courts, or at the Exchange. Merchants who can afford a country houſe, drive to it on Saturday, and return to buſineſs on Monday.

"As to the lower ranks, labour occupies almoſt the whole of their time,

as

as it does every where elſe. What is not given to labour they ſpend in ale-houſes, drinking beer, brandy, gin, and punch. There they converſe on politics, read the public papers, get *drunk*, and ſink into a *melancholy* ſlumber. On Sundays they dreſs neatly, go with their wives or ſweethearts to the little public-houſes in the ſkirts of the town, to drink beer or tea, and eat a few ſlices of cold meat: they then return home, often without having ſpoken ten words, *without having diſpelled their gloomy melancholy by a ſingle ſpark of gaiety.* The labourer in the country *goes to church, drinks* and *ſleeps:* what elſe can he do? every kind of *noiſy pleaſure* (and the lower ranks have no reliſh for any other) is *on that day forbidden.* This mode of life renders men ſavage, unſociable, and embarraſſed at the ſight of a ſingle ſtranger." Vol. iv. pp. 177, 178, 179.

Speaking of our women, this writer paints them as equally *melancholy* and *inſipid* as our men. While children, he thinks very well of them; the exuberant vivacity of youth, whether diſplayed *properly* in childhood, or *improperly* in more advanced life, even in old age, is what alone can pleaſe a Frenchman, at leaſt it alone ſeems in uniſon with the taſte of Mr. Baert: for he tells us that "as they grow up, they become aukward, ſtiff, reſerved, timid, embarraſſed, and gradually loſe every grace." So far do this ſheepiſhneſs and inſipidity in both men and women extend, that, he ſays, "perſons are to be ſeen every day who are reciprocally in love—accoſt each other with the utmoſt embarraſſment—ſpeak in faultering accents—dance together—take hands without daring to ſteal a look—in ſhort, who are deeply enamoured without expreſſing the ſmalleſt indication of the amorous paſſion." Mr. B., we dare ſay, is not conſcious that in this deſcription of what he conſiders as Engliſh apathy, he is painting the ſtrongeſt indications of true love. The baſtard paſſion is noiſy, garrulous and impudent, while ſilence, modeſty, and awe are the ſterling marks of the true. But of all this Mr. B. ſeems to be ignorant: he thinks that they manage theſe matters better in France. We ſuſpect (to reverſe a paſſage of his own) that his "beſoin d'aimer" proceeds more "des ſens, que du coeur."

This writer is indeed fair enough to own that *all* our young women are not ſo timid and aukward as he has deſcribed the generality to be; he confeſſes that "the female children of the rich, brought up at great expence by *French governeſſes*, and taught by maſters at half-a-guinea a leſſon, are *tolerable*," *n'ont pas de la timidité, de la reſerve, de l'embarras au même degré.* In this, with ſorrow, we agree with him. The diſſoluteneſs of manners in the higher claſſes, and the alarming frequency of divorce confirm the melancholy truth. The French governeſſes have taught our young women to exchange the dignified reſerve of the ſex for French eaſe; the bluſh of timidity, for the broad ſtare of impudence; and modeſty, and often virtue, for French graces. Whatever Mr. B. may think, we are decidedly of opinion that our females are infinite loſers by the exchange. With this writer the *graces* ſeem to be every thing; never did Cheſterfield himſelf adore their charms with half his enthuſiaſm. As an example

of the ardour of this paſſion, one of his chief objections to our boxing-matches is, that in them "the body does not diſplay itſelf *elegantly*, never aſſumes a *graceful* attitude!"

As, according to this writer, we ſlumber through an inſipid, melancholy, and monotonous exiſtence, every where and upon all occaſions unaccompanied by the *graces*, he at the ſame time pronounces that our authors, though ſome of them poſſeſs genius, and other commendable qualities, are totally deficient in *taſte*. "It is," he ſays, "at the theatre, the ſchool of manners and of national taſte, it is in the works of the underſtanding and the imagination, that the gloomy melancholy of the Engliſh character, the neceſſity of ſtrong excitement, that ſpirit of independence which will be confined by no rules, will admit of no reſtraint, more particularly diſplay themſelves." p. 223. As we have formed our taſte on Shakeſpear, "a *monſtrous* divinity, before whom it is unpardonable not to bow the knee," ib. he ſays, "that we require in tragedy much buſtle, the blackeſt actions, the moſt diſtreſſing ſituations, abſurd extravagancies, bold metaphors, elevated ſentiments, but often exaggerated, generoſity, bravery, and the ſhedding of much blood. pp. 231, 232. "In comedy," we are ſaid "to permit every moment a want of decency, to reliſh licentious ſituations, and loudly to applaud the vileſt characters, highwaymen and their miſtreſſes." p. 232. Mr. B. has here fallen into a double miſtake, whether wilfully or not he beſt knows. Our modern comedies, whatever may be their defects, are not wanting in decency, and the groſsly licentious paſſages in thoſe of the old ſchool are omitted in repreſentation. As to the accuſation, our applauſe given to highwaymen and their miſtreſſes, nothing can be more ridiculous: it is not thoſe low and vicious characters that we applaud, it is the genius of the author for the fidelity of his picture, and the merit of the actors and actreſſes for the excellence of the repreſentation. When a ſcoundrelv valet, or an intriguing and immoral *ſuivante* is repreſented on the French theatre, is it the ſcoundrel, the immoral ſuivante whom he admires and applauds? If ſo, we congratulate ourſelves on not having one particle of Mr. B.'s *French taſte*. Though our authors, according to this writer, load their tragedies with blood, buſtle, and abſurd extravagancies, to excite, to rouſe the dull and ſombrous feelings of the audience, we are told that it is all labour in vain, for that "rarely are there any *exterior* ſigns of emotion, except at a farce." p 235. What this Frenchman conſiders as *exterior* ſigns of emotion we know not; he certainly does not look upon fits and involuntary ſcreaming as ſigns of *that kind*, for he immediately ſubjoins, "frequently at tragedies the women faint, or fall into hyſterics, and ſcream aloud!" p. 235. We, for our part, conſider them as the effects, the exterior ſigns of ſtrong emotion. The criticiſm on our theatre concludes thus: "It is impoſſible for a Frenchman who has feaſted on Racine and Moliere, to pay attention to the Engliſh theatre from any motive but curioſity, or on purpoſe to ſtudy Engliſh manners. Nothing can compenſate

compenſate to him for its want of unity, decency, and *taſte*. An Engliſhman is pleaſed from habit and prejudice." pp. 237, 238. May we aſk to what cauſe a Frenchman owes his pleaſure when his hero and heroine die, and his valet and ſuivante utter witticiſms in *rhyme?* Is there here no force of habit, no prejudice? That much prejudice enters into the compoſition of Mr. B. is ſufficiently apparent from the whole tenor of his work; and were there any doubt on this head, it will be entirely removed by the character he gives of the Engliſh and French. "*National pride* is inconteſtibly the predominant trait of the Engliſh character: it is to be found in all ages, and in every claſs of ſociety: it is taught in infancy to the child, it is augmented at the public ſchools, and increaſes through all the circumſtances of life.—The Engliſh think themſelves the firſt nation upon earth, think that they *alone* are free, ingenious, powerful, generous, and capable of great exploits." p. 216. "France has *no* pride, *no* national prejudice!" Neither, according to him, is it *ambitious*; "Such is its happy ſituation, ſuch its climate, the fertility of its ſoil, and its independent riches, that *ambition* to it is uſeleſs, and conqueſts would be only embarraſſing acquiſitions." p. 275. This Mr. B. ſcruples not to print and publiſh in the 8th year of the French Republic, when Europe had been for years diſguſted by the groſs egotiſm of France, and deſolated by her tyrannical and murderous ambition; when that nation, emancipated from all legal reſtraints, diſplayed its *real* character, not alone by the voice of the mob, who are always prejudiced, but by the continued voice of its ever-changing and motley rulers: When "the Nation! the Great Nation! the Nation! *par excellence*," reſounded from every quarter, from the turbulent aſſemblies of the demagogues of the day, to the poiſſardes and coupe-gorges:—and when the *right* of France to give laws to the whole world was held forth by all as an uncontrovertible truth!

Of the Iriſh this writer gives the following character.

"In Ireland you find much hoſpitality, a great degree of vanity and oſtentation, a ſtrong inclination to gaming, dancing, and every kind of diſſipation, and much neglect of cleanlineſs, even in the houſes of the moſt opulent. Except in theſe reſpects, the character and manners of the Proteſtants of the north have no reſemblance to thoſe of the Catholics. The former are active, induſtrious, and grave; the latter are lazy to exceſs; without wants, and without induſtry, they remain in ignorance and poverty, and are never rouſed from their apathy but by active amuſements and pleaſure. Slaves of the landholders, they have the vices of ſlaves; like them they are cheats, liars, thieves and drunkards. They are great talkers, have a good addreſs, attach themſelves to ſtrangers, and eagerly ſeize every occaſion to drink whiſky.

"As to thoſe of higher rank, they are attacked in England by every ſpecies of ridicule and reproach. They are expoſed in publications of every kind; are exhibited on the theatre as low flatterers, adventurers, and as exceedingly quarreliſome; in ſhort, as moſt dangerous men in ſociety.—Some of the middling claſs have long merited a part of theſe reproaches.

As

As poor, but not ſo well informed as the Scotch, and conſequently having fewer means of getting forward in life, the Iriſh in general work their way by cunning and flattery. Many poor gentlemen (and when they quit their own country all are *gentlemen*) appear at Bath and London, endeavour to ſeduce and carry off young heireſſes; ſometimes ſucceed, and thus ſtrengthen the diſguſt for their nation. Formerly there was much drinking in Ireland, hence aroſe quarrels; the Iriſh are brave and fought often. At preſent, ſociety in that reſpect is leſs dangerous, drunkenneſs and quarrels ſenſibly diminiſh; ſtrangers enjoy the greateſt liberty at table, experience much civility, and no reſtraint. Perſons diſtinguiſhed by their rank and fortune live well, love ſociety, the table, and the chace. Among them there is more luxury in ſervants and horſes than perhaps in any other country in Europe. They begin to erect beautiful country-houſes, where ſtrangers are well received, yet with a manner leſs open, leſs noble, and with more affectation than the Scotch. What diſtinguiſhes the Scotch from the Iriſh is, that the former are poor, confeſs it, and live accordingly; the latter are likewiſe poor, but do not confeſs it, and ruin themſelves from vanity and oſtentation. Whether the humidity of the climate, or the feeding on potatoes and milk contributes to beauty I cannot tell, but I know no people who are more generally beautiful than the Iriſh." Vol. i. pp. 366, 367, 368, 369, 370.

With what he ſays of the Scotch our fellow-ſubjects of the north have reaſon to be contented.

" The common reproach againſt the Scotch in England is their poverty and pride. I know not but that this reproach, which may in ſome reſpects be true, does them honour. It is ſeldom that poverty is not accompanied by one of two extremes, meanneſs or pride. The one is a deſpicable vice, the offſpring of a groveling ſoul; the other may, in a certain light, appear a ridiculous foible, but, placed in another point of view, is a noble quality of an elevated mind. The Scotch are high-ſpirited, brave, enterprizing, diligent, and, with the exception of the Highlanders, who are almoſt entirely loſt among their mountains, better informed than any other nation. They are open, hoſpitable, religious, and ſtrongly attached to their preſbyterianiſm, though they no longer have that fanaticiſm which blinded their anceſtors." pp. 216, 217.

Beſides the letter-preſs, the 1ſt vol. contains maps of England, Scotland and Ireland, a plan and view of Gibraltar, and views of Staffa and the Giant's Cauſeway. In the 2d is given a map of India. Portraits of Mr. Pitt and Mr. Fox appear in the 3d,: and a repreſentation of the *ſet-to* (to uſe the technical term) between Humphreys and Mendoza, at Odiham, is exhibited in the 4th. The work is very incorrectly printed.

Series of Novels. By Madame Genlis. Tranſlated from the French. In 4 vols. 12mo. Longman and Rees. 1802.

ALTHOUGH we muſt confeſs it has long been our opinion that the inventive genius of our own noveliſts of both ſexes has furniſhed

niſhed the Engliſh preſs with ſufficient, and perhaps we may add, too much matter of mere amuſement; yet we are ready to receive the productions of Madame Genlis's pen, and more eſpecially at this epoch of multifarious authorſhip, when the mania of novel writing ſeems to pervade all orders of writers, as that of novel reading does all orders of readers. The vivacity of her talent for this ſpecies of compoſition gives her a peculiar power of conveying the correction of moral ſentiment in the amuſive tale, and of blending entertainment with the leſſon of experience, in ſo perſuaſive and prevailing a manner, that we are happy to find the chance of ameliorating the taſte, and ſtrengthening the intellect of both writers and readers of novels, revived, by the introduction of theſe volumes to their attention: and as we deem them worthy of it, we ſhall not content ourſelves with giving a brief opinion of them, but enter into a general analyſis of the ſeries. We will therefore take the tales ſeparately, as they occur in the arrangement before us.

The firſt that challenges our commendation is *Apoſtacy*, or the *Religious Fair*. We muſt premiſe our remarks with, what we truſt will not be conſidered as an hypercritical objection to the title of this pleaſing and inſtructive tale. We think, as the hero and the heroine are in great meaſure contraſted with reſpect to religious ſentiment, it had been better to have made the title perſonal in the one as well as the other, and to have rendered it "The Apoſtate and the Religious Fair." For, certainly, as it now ſtands, the ſecond part has no reference whatever to the firſt, which is a relation, however, that ought always to ſubſiſt. The opening ſcene is admirably well drawn, and repreſents *Delrive*, the apoſtate, as giving himſelf up to deſpair, with which a fancied diſappointment in the object of his affections had filled his heart. Seated on a rock hanging over the foaming waters of the Rhone, he recurs, in an empaſſioned ſoliloquy, to the virtuous impreſſions of his earlier years, as the deceptious cauſes of his miſery, and abjures, or attempts to abjure them for ever, taking up in the moment of deſpondency the empty ſophiſtries of modern philoſophy as the future guides of his thoughts and actions. But his heart would not ſo readily ſurrender its firſt convictions to a ſyſtem, in which doubt and deſpair governed by turns.

"Around him," ſays the authoreſs, "all ſeemed congenial to himſelf: the troubled ſurges bubbling below, the agitated water daſhing impetuouſly down, the rocks hanging on the edges, the gulfs, the craggy mountains, the noiſe, confuſion, and diſorder, all preſented him a ſtriking picture of the dreadful perturbation of his ſoul. But, when he took his eyes from the earth, and turned them upon the heavens, he beheld again the celeſtial image of peace; there all was calm, unchangeable and harmonious. He was ſtruck with aſtoniſhment, as if it had been the firſt time he had ſeen the glorious ſight; his ſinking ſoul roſe once more in ſpite of himſelf; his lips ſtill murmured, but his conſcience gave the lie to his words, and his tears began again to flow. 'Oh, force of habit, (exclaimed he) wonderful force

force of prejudices imbibed in infancy.' Saying theſe words, he aroſe haſtily, and deſcending the rock, continued his journey."

Theſe *prejudices*, however, through all the circumſtances of his wanderings, until he became convinced of the purity of his Caliſta, *the religious fair*, preſerved him from the perpetration of crime, and guarded all the avenues of his heart from the obtruſion of actual guilt. In the character of Monſ. D'Orſelin we find much of the true delineation of a profeſſed atheiſt, whoſe terrors, as his life declines towards diſſolution, force him to fear that there may be ſome truth in what he has through life denied, and hoped was falſe—a ſtate of retribution. The remarks which the authoreſs makes uſe of this character to introduce on the political cauſes and effects of revolutionary principles, are to be received from her pen as the teſtimony of perſonal knowledge and experienced judgment. Caliſta is repreſented as pious from principle, not prejudice; watching over the laſt hours of an expiring mother, ſhe is an object of much intereſt to the reader: her character furniſhes many opportunities to the authoreſs for religious inference. The ſcene of the celebration of maſs in a cellar, in conſequence of the dread of proſcription, during the reign of terror, and the natural effect of the preacher's eloquence on hearts ſubdued by misfortune, and living inſtances of his application, are very ſtrikingly diſplayed. The equivoque of perſonal identity occaſioned by Delrive's miſtreſs always wearing a veil, and by his friend's marrying the ſiſter, is well preſerved, and the whole beautifully unravelled by the help of collateral incident ariſing out of the other characters of the piece.

In this tale there is nothing inconſiſtent with the courſe of natural and ſocial event. If there be a tint of romance ſpread over the outline, it is ſuch an one as gives to fact a brighter glow of virtuous and honourable impreſſion.

Mademoiſelle de Clermont

Is the next tale, and is a very affecting portraiture of royal privation of nature's claims, in the hiſtory of two unfortunate lovers, whoſe fate formed a melancholy tradition of the old court of France. Although hiſtoric fact, told with faithful adherence to circumſtantial occurrence ſeldom affords matter for romantic intereſt, the authoreſs has ſtill diffuſed, throughout this pleaſing tale, much captivating remark, and has wrought the ſimple incident of the interchange of lovers' tokens into that tender pathos of cataſtrophe which does not ſeduce the imagination, whilſt it ſoftens and refines the heart.

The Herdſmen of the Pyrennees

Concludes the firſt volume. This tale the authoreſs calls "A Fragment of Travels performed in 1778." We have to regret that it is only a fragment: it is, however, a very charming deſcription of the paſtoral purſuits of that life which the golden age pourtrays. Since the date in which Madame Genlis witneſſed this gratifying ſcene, the iron hand of republican deſpotiſm has rudely ſwept away

thoſe

thoſe Sylvan delights which gave that charm to ruſtic nature, the well educated mind knows ſo well how to appreciate.

The Reviewer

Commences the ſecond volume. Here we expected to have been at home, but we gladly found the ſcene laid in a country where all the obſervations apply in *a much ſtronger ſenſe*. Amid the diſtraction of contrary and conflicting parties which ſo long have reigned among our harraſſed neighbours, the following remark may be admitted as perfectly juſt. "Friends of the preſent day look for exaggeration and flattery, in which they find their compenſation for the injuſtice and calumny of *enemies*. Multiplied ſatires have produced a neceſſity for *panegyrics*. Truth, in the mouth of an enemy would appear no better than baſeneſs and *apoſtacy*; and *treachery in a friend*." Thank heaven, violence has not yet ſo far prevailed over juſtice here, truth has not yet to fear ſuch cowardly violation, her impartiality is not yet ſo perplexed by the outrage and the noiſy prevalence of party, as for the Reviewer to feel alarm at declaring his opinions according to the ſentiments of his conſcience, and to attack with his boldeſt cenſure the opinions of others wherever virtue or religion are degraded, vice or infidelity upheld. For virtue and religion are his only friends, vice and infidelity his only foes. No other *ſyſtem* ought he to ſupport, no other *party* ought he to acknowledge.

This tale is written with much ſpirit, and much characatured alluſion to the conduct of the preſent journaliſts of France. But whether the authoreſs wiſhed to ſoften the rough outline of a Reviewer's profeſſion, or to fit the character more eaſily to novel adaptation, by clearing away the almoſt impervious ice of impartiality which ſurrounds his heart; we truſt ſhe has a little characatured the critical practices of our neighbouring brethren, when ſhe repreſents them ſo unheſitatingly ſacrificing to gallantry what is due to judgment, as to permit a ſingle word from a favourite female Mœcenas to effect an entire revolution in the integrity of their deciſions. If, on the contrary, the picture be a cloſe likeneſs, we have reaſon to congratulate ourſelves that reviews are not ſo conducted in England. The flippancy of female intrigue, and the contradictory impulſes of amorous caprice, do not here pervert critical knowledge. The female mind leaves to the more practiſed ſkill of the other ſex an operation, in which, from feminine refinement both moral and phyſical, the judgment would be too often weakened, and the efforts of ſcience not unfrequently impeded by thoſe feelings of the heart which commonly bewilder inſtead of regulating the powers of diſcrimination.

Caſtle of Kolmeras.

In the introduction to this ingenious little ſtory, the authoreſs makes a happy hit at the falſe taſte for the horrific among our novel writers and readers.

"I muſt inform the reader," ſays ſhe, "that, as I am relating a true ſtory, I have been unable to give to this work, in ſome reſpects, exactly the

the turn I could wiſh, but I ſhall ſpeedily publiſh another under the title of *The Caſtle of Bentheim*, of which I may venture to ſay, the plan is ſuperb, ſince it contains a ſeries of Gothic apartments, conſiſting of above forty chambers, beſides cabinets and inner rooms. This caſtle, built upon a rock, and ſituated upon the ſummit of a mountain, is five ſtories high, and contains all the dependencies of every caſtle contrived with genius; ſuch as cellars, caves, great and ſmall ſubterraneous ways, ruined chapels, tombs, priſons, and a cemetry, in which I have introduced a little bit of a precipice. This caſtle was beſieged in 1794; its walls were battered with cannon; ſeveral of its apartments are yet ſtained with blood; its courts are full of human bones, &c. As I went over it, I thanked heaven that Mrs. Radcliffe had not been there before me, for ſhe could not have failed to take poſſeſſion of ſo fine a ground-work for a romance. As the caſtle of Bentheim covers an immenſe plot of ground, and contains a prodigious number of winding ſtaircaſes, I have divided my work into five volumes; that is to ſay, one for each ſtory high, which is ſurely very moderate. The Caſtle of Kolmeras did not afford me the ſame advantages. Unfortunately it is almoſt new, neither has a ſingle murder nor a ſingle crime as yet been committed there. Authors will, therefore, readily conceive, that it is by no means pleaſant to work upon ſuch materials, and I hope they will allow me ſome credit for having vanquiſhed ſo great a difficulty."

The moral of this tale holds out an excellent leſſon to thoſe diſtempered fancies which think it neceſſary to fall in love at firſt ſight. The ſubject of it is the romantic illuſion with which a raw youth ſubmits himſelf to the deceptions of a courtezan, and rejects the prudent anxieties of an intelligent relation, who had provided for him an alliance in which beauty, fortune, and reſpectable connexion awaited his deciſion. At length conviction cures him of his folly, and the following ſcene of the chamber of death, in which Sophia (the courtezan) lies a lifeleſs corpſe, completes his reſtoration to duty and virtuous principle.

"I met a ſervant maid, whom I interrogated, but ſhe anſwered me abruptly. 'Indeed I know not whether ſhe is alive or dead; who cares about ſuch a woman as her?' On hearing theſe words I advanced towards the ſtairs, went up, ſtopped at the firſt floor, entered the apartments, but ſaw no one. All the doors were open; I traverſed two antichambers, and entered the bed-room. There was neither nurſe nor prieſt, nor domeſtics. RELIGION was there unknown; never did FRIENDSHIP appear there; LOVE had fled away, together with PLEASURE and VOLUPTUOUSNESS. DEATH alone reigned within the ſpacious apartment. Day had now quite departed, and not even a lamp was left in this deſerted chamber: but it received a conſiderable light from a reverberating lamp which hung in front of one of the open windows. I advanced with a trembling ſtep: the firſt object I beheld was a harp unſtrung, leaning againſt a table: all my ſenſes ſeemed convulſed, as I recalled to mind the ſeducing figure I had ſo often ſeen hold that harmonious inſtrument in her arms. Every thing was in confuſion; ſeveral pieces of furniture heaped together occupied a part; near the alcove was an elegant toilette half thrown down —fragile altar of beauty! from which the moſt delicious perfumes every day exhaled! flowers ſtill unfaded were diſperſed in various flower-pots; a

fancy,

fancy dreſs covered with feſtoons of roſes thrown upon a ſofa—broken maſks ſpread about the floor; every thing ſhowed that death had taken his victim by ſurprize and ſeized him in the arms of FOLLY and PLEASURE. I raiſed my eyes—I ſhuddered—I caſt a look toward the alcove—I touched it—the ſides were wholly covered with looking glaſs, which a few days before multiplied the images of beauty and of pleaſure, but now preſented a picture of deſtruction. The rays of the reverberator reflected there with brilliancy, afforded a light, which diſcovered to my eyes, with horror, the inanimate figure of the unfortunate Sophia a thouſand times repeated!—'Thou art no more,' exclaimed I, 'thoſe ſpeaking eyes are cloſed for ever; that enchanting, that deceitful mouth will never more be opened, nor that ſyren voice be heard.—Alas! what a fatal uſe haſt thou made of ſuch an aſſemblage of charms! vice has cut ſhort thy career—in thy laſt moments thou waſt abandoned—thy memory is tarniſhed by contempt.—Unfortunate Sophia—at leaſt one tear of pity ſhall fall upon thy death-bed!"——

Thus corrected in his mind and ſubdued in his paſſions he meets the wiſhes of his friends, and attaches himſelf to the pure object of their choice.

The authoreſs, aware of what might be expected from her title, furniſhes her caſtle with a ghoſt or two, a ſliding pannel, &c. but for the reaſons ſhe has aſſigned in her introduction, there having unfortunately been no murder, no crime committed in her new built caſtle, ſhe is fain to have recourſe to fleſh and blood, and a common ſheet, inſtead of a winding one, but the terror produced is equally gratifying, and the denouement juſt as well brought about, to the ſatisfaction of all parties concerned.

The Man of Worth.

In this tale the intrigues of an adventurer are contraſted with the virtuous principles of a good heart and ſound integrity. In the character of the Chevalier, we are ſhewn the ſeductive artifices of a faſhionable villain. In that of M. de Fèrioles we ſee the noble manlineſs of an uncorrupted heart: he is not a man of modern faſhion, but he is a man ſenſe: he is not a man of modern honour, but he is more—an honeſt man. Theſe are parts of his deſcription of an accompliſhed gentleman which the Earl of Cheſterfield loſt ſight of, or induſtriouſly withheld from the attention of his ſon, of whom he would rather have made a courtier than a Chriſtian. The following feature of a real gentleman we ſelect from the character of M. Fèrioles, and recommend to the imitation of the *polite* young men of the age, who diſplay their ingenuity by exerciſing their talent for *quizzing*, as it is quaintly called.

"Unſuſpicious of ſarcaſm and malignity in others, he was diſturbed by none of thoſe feelings which ſo eaſily diſconcert the frequenters of *good company*. All thoſe little things which furniſh food for ridicule, were to him, what they really are, abſolute trifles; and they ſcarcely met his eyes. It never entered his imagination, that perſons of wit and ſenſe could attach the leaſt importance to things wholly indifferent in themſelves: yet he was thirty years of age and maſter of an enlarged and penetrating mind; but he had applied it only to the obſervation of things that intereſted him, and

and that appeared worthy of being obſerved; all deſpicable and futile matters eſcaped him."

To the faſhionable victims of a diſtempered ſenſibility among the younger part of the other ſex, we beg leave to addreſs this intereſting appeal of M. Fèrioles to his Iſaura.—"Would you feel pity? come with me to the cabin of the poor, there the tears you ſhed ſhall not flow in vain, they will bathe the wounds of misfortune." We preſume that a well repreſented or a well written ſcene of fictitious wretchedneſs cannot direct the emotions of ſympathy and compaſſion to a more amiable purſuit; ſince to relieve real, is better than to ſhed fruitleſs tears for feigned, diſtreſs; it is more ſatisfying, and the gratification is more laſting.

The Perplexed Lover

Begins the third volume. This tale is written in Marmontel's beſt manner. We do not, however, inſinuate that Madame Genlis is a copyiſt, but only a writer after the manner of Marmontel: this is not to be wondered at; for Marmontel copied nature, and all good writers on the practical morality of life do the ſame. Love is the ground-work of this ſtory; but it is not the principle of paſſion ſo much as of ſentiment; which may indeed be ſaid of its application to moſt of theſe tales, in which it appears not as the advocate of the ſenſes but as the judge of the heart. The character of a quiet ſort of man is thus aptly delineated.—"Darmond (the father of Leontina, the heroine of the tale) was one of thoſe men who never apply but to buſineſs the faculties of obſervation and reflection; and who, moreover, careleſs and unconcerned ſpectators of ſociety, ſee nothing clearly but that which is put forward to be ſeen; hear nothing but that which is ſaid to be heard, and underſtand nothing but that which is intended to be underſtood."—Roſenthall loves Leontina, but is tormented with jealous apprehenſions produced by an equivoque, which, although it is neceſſarily diſcovered by the reader in the firſt part of the tale, loſes not its intereſt even in the developement.

Deſtiny; or, the Unfortunate

Is certainly the beſt tale of the collection, and an excellent ſatire upon the living opinions of republican inconſiſtency. The political reflections are acute, appropriate, and well directed; proving that in all revolutionary projects whenever judgment ſleeps, ſuſpicion wakes; and the conſequence is, that diſtempered dreams diſturb the one, and waking viſions of the paſſions confirm the illuſions of the other.—The vein of irony runs very rich through the whole, and the authoreſs ſucceſsfully combats the abſurdity of revolutionary pretence. The hero of the tale on whoſe ill-ſtarred exiſtence hinge all the incidents, is an emigrant who has the good ſenſe to convert all his neceſſities into virtuous effort and uſeful conſequence. The following is the deſcription which he gives of himſelf.

"The paſſions of great men, form in their peculiar deſtinies ſuch extraordinary incidents as they have choſen to denominate FATALITY.—

The

The events of my life are of too little conſequence to allow me to uſe ſo ſublime a term. Paſſion never ſhook my ſoul, but there is a certain aukwardneſs in my character which has plunged me into the ſame difficulties as imprudence aud raſhneſs bring upon other people. I am by no means haſty nor enterpriſing, and yet no one has fallen into more miſtakes than myſelf. I never ſet about any thing without conſidering it well, but the *à propos* has always been wanting in whatever I have undertaken, and hence I conceive all my ill luck to have ariſen."

Such a man's life muſt be full of incident produced by diſappointment or diſaſter, and accordingly we find him unfortunate in love, in friendſhip, and in his political career, though deſerving of ſucceſs in all. Jilted by his miſtreſs, diſcarded by his patron, arraigned by his countrymen, ridiculed by ſome, abuſed by others, but himſelf ſuperior in heart and mind to all. There is much witty alluſion and ingenious inference manifeſted in the conduct and connection of the buſineſs of the tale. In Florzel's (the emigrant's friend) ſelection of inſcriptions for the three ſemi-deities of republicaniſm, ſet up in the Pantheon of France, Madame Genlis has given an incontrovertible proof of the contradictory folly of their votaries.—"I had been informed that the writers who were placed in the foremoſt row and of courſe were the favourites of the popular ſpeakers, and highly extolled in their harangues, were *Voltaire*, *Diderot*, and *J. J. Rouſſeau*; I therefore recommended to Florzel to begin with theſe firſt, and to chooſe out the inſcriptions for theſe three idols of the people. Two days after, Florzel entered my chamber, bringing them with him."

VOLTAIRE.

"The greateſt ſervice which in my opinion any perſon could poſſibly do mankind, would be to ſeparate for ever the beſotted people from the more civilized part of the world. I cannot bear the abſurd inſolence of thoſe who tell me I muſt think like my taylor or my laundreſs. It appears to me to be eſſential to the order of things, that there ſhould exiſt an ignorant commonalty.——

"This reaſoning age totally does away all conſideration for talent.—

"The ſyſtem of equality has always appeared to me to be the fond ſcheme of a madman.———I am by no means deſirous of having the Athenian democracy re-eſtabliſhed; the government of the mob is not at all to my taſte."*

DIDEROT.

"Although I am not of opinion that democracy is either the moſt convenient or the moſt laſting form of government, I look upon it to be the moſt ancient; ſtill, however, I am convinced that it is the moſt diſadvantageous to great ſtates.———

"The government of an extenſive and powerful country *ought to be monarchical.*"†

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* Voltaire's Letters. † F. Encyclopædia.

J. J. Rousseau.

"The ſocial contract ought to be well received at Geneva, for I greatly preſer ariſtocracy to any other form of government."*

"When I had read this paper I could not help laughing. 'I beg Florzel,' ſaid I, 'that you would not think to deceive me thus by your pleaſantry.—How! this book ſo vaunted by Jacobins, this very book, this *Social Contract*, for which Rouſſeau has become as a God among them, does this tend to prove that the beſt of all governments is an ariſtocracy?'——'Even ſo'——'And Voltaire too, does *he* call democracy the government of the *mob*; and equality, the *fond ſcheme of a madman?* and even Diderot would have a great country governed by a monarchy?'——'Juſt ſo I aſſure you.'——'But have not the Jacobins miſunderſtood theſe authors?'——'I know no more than what you ſee.'——'The philoſophers then had nothing to do with bringing about the revolution?'——'Excuſe me there, they accompliſhed it by *overturning* old ſyſtems, not by *raiſing up* new ones.'——'So the Jacobins have deified the modern philoſophers not for their *political* but their *moral principles.*'—I was much aſtoniſhed at making this diſcovery, and after mature deliberation thought it better not to ſend any inſcriptions to France."

The fourth volume opens with *The Princeſs des Urſins*; a tale of deſcriptive truth and hiſtorical fact, extracted from the reign of Philip V. of Spain. It points out in ſtrong colours the artificial character of a court favourite; the over-reaching cunning; the ſimulation and diſſimulation, the ſhort-lived enjoyment of empty ſplendour, and the well deſerved reverſe from favour which art had gained, to contempt which conviction produced. This ſtory would, however, loſe its intereſt were it not for the virtuous contraſt which the conduct of Elizabeth of Parma, afterward's Philip's queen, exhibits.—The moral is not new, thanks to the corruption of the human mind, that repreſents the favourite impoſing upon the maſter, and in turn impoſed upon by the agent of her wiles.

The Green Petticoat.

The character of M. Molten is an outline which even Sterne might have owned. His manly diſguſt at the prevailing affectation of humanity and ſenſibility is well ſupported, and true generoſity faithfully depicted in his conduct. Although this tale contains but one incident, it is full of intereſt. The lovely charity of a beautiful female in inferior life is rewarded by the ſympathy of a kindred ſoul in the perſon of M. Molten, a wealthy merchant. The ſtory is ſimple, but its ſimplicity delights and improves the heart.

The Huſband turned Tutor.

This tale is taken from the *Catherine and Petruchio* of our Shakeſpeare. Hippolitus (the Petruchio) is a model, in his real character, deſerving of the attention of thoſe flitting beings of folly whoſe tranſient emanations of buckiſm glimmer their ſhort day along the path of Bond-ſtreet. We alſo recommend the peruſal of the character of

* Rouſſeau's Letters.

Laura,

Laura, to thoſe of the other ſex who have the misfortune to be born only daughters and only children, and ſometimes meet with the additional calamity of being heireſſes: in conſequence of which fatality they uſually become impetuous, ſelf-willed, overbearing, prodigal and thoughtleſs, and unleſs poſſeſſing the native goodneſs of a Laura, and her better fortune in meeting with an Hippolitus, they in the firſt inſtance prove obſtinate daughters and tyrannical miſtreſſes, wringing the hearts of their parents, and hated by their ſervants, or in the next, they turn out bad wives, worſe mothers, and the worſt members of ſociety.

Pamroſe, or the Palace and the Cot.

A very affecting and elegant tale; in which high birth may ſympathize and lowly life behold the happieſt outline of its comforts. The opening ſcene in which the heroine of the ſtory is introduced, is beautifully pathetic. The picture of village devotion is equally ſo, and ſeizes the acquieſcence of the ſoul. To the political machine of public devotion lately erected in France let us be allowed to oppoſe the following touching deſcription of the natural effects of religious exerciſe upon the guileleſs heart of the villager.

"How intereſting an object muſt the pariſh church be to the ruſtic! there it is that he received the firſt leſſons of virtue! at that altar he is married! at that font his children are baptized! in that choir it was that, in his younger days, he ſo loved to ſing; from that ſpot he continues to lift up his ſoul in prayer! within its ſacred walls he forms his firſt hopes of heaven, and firſt taſtes the conſolation of religion: the annual feaſts of the church form the material epochs of his life. The children of the village, who, with their little brows bound with garlands of roſes, follow in the train of the numerous proceſſions: the aged matrons and fathers of thoſe children, contemplating them with ſecret joy; the young women who beſtrew the altars with flowers, decorate the public ſhrines, form the holy mangers, and aſſemble to chaunt their carols; theſe all of them experience ſenſations far more delightful than any which ariſe from our profane public feaſts, that ſo ſoon diſguſt and pall the ſenſe. Ye philoſophers of the preſent day, have you ever thought at all of this? I believe not; but thoſe who are the true friends of human nature know they ought to weigh ſuch ſubjects well."

We regret we have not room to make larger extracts from this very pleaſing tale. The choice which Pamroſe makes between the uneaſy ſplendour of a court and the ſerene enjoyments of retiring competency muſt be ſanctioned by every feeling heart.

A Woman's Prejudices.

This tale we are forced to declare we wiſh Madame Genlis had not written; and if it had not been added to the reſt the ſelection would have been more perfect. The character of Luzi is a vile one, but the authoreſs gives it a ſeductive gloſs which we think unworthy of her pen, and dangerous to the cauſe of morality that pen has otherwiſe ſo well ſupported. Luzi is a practiced ſeducer, and at 26 is repreſented as having been the cauſe of ſeparating one wife from her

huſband, and of another's being ſhut up in a convent and torn from all her family comforts. Yet this man is deſcribed as having a heart of ſenſibility and generoſity—Proſtituted terms!—We do not conceive that her own ſex will thank the authoreſs for the picture of female weakneſs which ſhe has exhibited to the ſcorn of the prudent and reflecting part of the other, in the conduct of Madame Melfont, who, at thirty-ſeven, could yield the treaſured ſtore of reputation and reſpectable widowhood, to unite herſelf by the ties of a ſecond marriage with a profeſſed adulterer and remorſeleſs libertine; who, after having once proved himſelf an enemy to the happieſt dependencies of ſocial life, ought to have been diſcarded from it as a wretch unfit to mix in it, becauſe incapable of preſerving and ſupporting its beſt bleſſings. Such a character ought to be regarded as loathſome as the peſtilence, deadly as the lightning's blaſt, hateful as the ſerpent that robbed our firſt parents of the joys of Paradiſe and entailed death upon their offſpring. A *woman's prejudices* cannot be too ſtrong againſt the advances of ſuch a man; they ought never to leave her off her guard; they are the beſt protectors of her honour, the ſureſt preſervatives of her peace; religion ſanctions them, virtue depends on them, and without them her reputation falls. Every woman's motto therefore ought to be, "Let no ſuch man be truſted." With the ſingle exception of this tale, however, we are thoroughly diſpoſed to agree with all that is advanced in the Preface attached to theſe tales, which ſums up their character in well written and well merited encomium. We muſt make a remark or two with reſpect to the tranſlation; it is cloſe and eaſy. The Man of Worth, The Reviewer, Apoſtacy, Deſtiny, The Perplexed Lover, and Pamroſe, are ſpecimens of good tranſlation; but we have met with one inaccuracy, which indeed we have obſerved the beſt tranſlators to have fallen into, and which we ſhall take this opportunity of noticing; we mean, that of reſting contented with the word or phraſe of the original, when the language of the tranſlation admits of expreſſion. Tranſlators ſhould be aware that this throws a tacit aſperſion of poverty upon their native language, from which it is almoſt their peculiar province to vindicate it.

Hiſtoire de Madame Elizabeth de France, Soeur de Louis 16, *avec des details ſur ce qui s'eſt paſſé dans l'interieur des Chateaux de Verſailles & des Tuileries, et ce qui lui eſt arrivé de plus remarkable pendant ſa detention au Temple, aux-quels on a joint un grand nombre des lettres ecrites par elle-meme.* Par Mme. Guenard. 3 tom. 12mo. à Paris, chez Lerouge. 1802.

The Hiſtory of Madame Elizabeth of France, Siſter of Louis 16*th. By Madame Guenard.*

IT is with a curious mixture of pleaſurable and painful ſenſations that we have peruſed theſe volumes, and renewed our recollection of the bloody ſcenes which diſtinguiſhed the commencement of the French

French revolution. It is chiefly as a curious memoir of theſe memorable ſcenes that this little work is intereſting. It is entitled to our attention, becauſe it records anecdotes of a ſet of tranſactions which will intereſt the minds of men to the end of time; becauſe it records anecdotes of perſons treated with ſignal injuſtice, which makes the meaneſt of mankind exalted, and entitles them to the reſpectful attention of the whole human race; becauſe it depicts the private and habitual deportment of perſons long elevated above their fellow-creatures by their rank and ſtation, into whoſe ſecret diſpoſitions and ordinary occupations we have ſo ſtrong an inclination to pry, and perſons, finally as much raiſed above others by their ſufferings, as they had been by their previous fortune.

There is little peculiar in the hiſtory of Madame Elizabeth's ſufferings, different from thoſe of the reſt of the royal family, who were confined along with her, and brought to the ſame end. But her character itſelf is an object worthy of attention, which, though it be not ſketched here by a very maſterly hand, is yet deſcribed with ſo much minuteneſs as to give us a tolerable conception of what ſort of a perſon ſhe was. The biographer is a profeſſed panegyriſt, and any one is entitled to diſpute as much as he pleaſes of the praiſes beſtowed upon the heroine; but the general features of her character muſt be truly repreſented, becauſe too many people were acquainted with them to allow a miſrepreſentation in this particular to paſs, and a number of facts are ſtated which demonſtrate no inconſiderable degree of the virtues which are aſcribed to her.

The accounts which have been already communicated to the world of the ſituation of the illuſtrious ſufferers of the royal family of France, from the time when they were placed in the power of the populace, till their final deſtruction, have anticipated in a great meaſure the preſent account of theſe melancholy ſcenes. Still, however, this is a new picture of the ſame objects, which can be ſeen with renewed, and even ſomewhat varied delight. And ſeveral curious facts are mentioned here, which are neither to be found in Clery's Journal, nor any other publication, which we have yet received. One ſentiment in particular muſt ſtrike the mind of every one on the contemplation of the hiſtory of this princeſs, aſtoniſhment at the atrocious and perſevering cruelty, which, after the deſtruction of the king and queen, ſhould ſtill ſeek her blood. If the king and queen had been the authors of calamities to the nation, what ſhare in their councils had ſhe ever poſſeſſed? She had ever lived a private life, within the limits of a very moderate income, great part of which ſhe had diſtributed among the people in charity, and ſhe had taken a part in the proceedings of her brother and his wife, only after ſhe had joined them to ſhare their misfortunes.

One circumſtance ſtruck us on the peruſal of this hiſtory more powerfully than it had ever done before, and we regard it as highly worthy of remark. The French murdered firſt one, and then another of their royal family, in cold blood, and with the lapſe of a period of time

between each paſt and ſucceeding tragedy. The king came firſt, then the queen, and next the Princeſs Elizabeth, none of them in the heat of paſſion, by the fury of the mob, when there was any poſſibility of their eſcape, or danger from their machinations, but after they had been for weeks in the moſt horrible of priſons. When we have contemplated theſe proceedings, and conſider what is now going on in France, is it poſſible for us, is it poſſible for any man to forbear crying out, For what is it now that the French have perpetrated theſe fearful tranſactions? Was it neceſſary to pay ſuch a price for the commodity which they have at laſt obtained? Was it neceſſary to murder one after another every one who partook of the blood of their ſovereigns, only that they might have the privilege of laying themſelves at the mercy of an obſcure adventurer? Had the French at laſt eſtabliſhed for themſelves a happy, and liberal, and ſolid ſyſtem of freedom, ſtill we might have ſaid with reaſon, could they not have obtained it at a cheaper rate? The value, however, of the magnificent purchaſe would have tended greatly to make us forget the magnitude of the price, and they might with ſome hopes of ſucceſs have craved the indulgence of mankind for the exceſſes committed by their paſſions when firſt let looſe, and before experience had taught the proper means of reſtraining them. But to ſhed the blood of mild governors, to whoſe ſway they had been accuſtomed for a thouſand years, to remove the barriers of laws, of religion, of manners, and of cuſtoms, which limited to ſo great a degree the power of their ancient ſovereigns, and then after going through ſcenes of the moſt frantic barbarity, to take an individual, whoever he may be, and deſire him to rule over them with deſpotic, uncontrouled, and unlimited power, makes a man almoſt aſhamed to bear the nature of ſuch contemptible and inconſiſtent creatures.

Our author mentions a ſingular ſtory concerning the Duke of Orleans, an inſtance of a very extraordinary and inſtructive fact, which undoubtedly has place in human nature, that the moſt degrading ſubjection to ſuperſtitious deluſions, and ſuperſtitious terrors, is by no means inconſiſtent with the moſt irreligious principles and conduct.

"I have been informed, ſays ſhe, by perſons who had intimate connection with the houſe of Orleans, that what gave Egalitè, even at the time when he was only duke of Chartres, the idea of making himſelf king, aroſe from a ſuperſtitious perſuaſion, an extraordinary circumſtance in a man without religion. It is not the firſt time, that perſons who believe not in God, have been ſeen placing their confidence in the ſpirits of darkneſs. Mary of Medicis is an example of this truth: every one knows that ſhe was a votary of aſtrology; and the column which is yet to be ſeen at Halle-aux-bleds ſhe made uſe of to contemplate the ſtars. It is reported, that one day ſhe was conſulting a magic mirror, in which ſhe ſaw Louis 13, Louis 14, and Louis 15, paſs in ſucceſſion, then more rapidly three young princes, after which the glaſs immediately broke. From this his flatterers perſuaded the duke of Chartres that the reigning branch would fail of poſterity, and that he by conſequence would mount the throne. Every thing

which

which flatters ambition, how improbable ſoever it may be, is received with avidity. The fecundity of the counteſs d'Artois belied the prediction, and when the queen had given two princes to France, he ought to have renounced the hope of poſſeſſing a crown, which had ſo many heirs before the branch of Orleans, even on affecting to believe in the validity of the renunciation of the branch of Spain. But, as it is enough that an event be predicted for it to arrive, not that futurity is unveiled to feeble mortals, but that then they perform every thing which is neceſſary to bring it about; Orleans upon the death of his father employed all the means of intrigue to accompliſh the prediction of his anceſtor."

Some very intereſting, and hitherto unknown particulars are here related of the ſituation of the royal family when the palace of Verſailles was ſtormed by the mob of Paris, and when that unfortunate family was carried in horrible triumph in the midſt of that barbarous and ferocious multitude to the capital.

"The queen, during the time they were forcing the doors of her apartment, had reached the apartment of the king, by an interior paſſage which Louis had cauſed to be made the firſt year after he came to the throne. Alas! how far was he from imagining that this communication which his love for the queen had made him deſire, ſhould one day ſerve to withdraw her from the ſword of aſſaſſins. Some of the deputies ſincerely attached to the unfortunate monarch had come to ſhare the dangers of the ſupreme head of the nation, and endeavoured by their ſage counſels to prevent the greateſt of crimes The gentleman to whom I have already alluded was in the chamber of the king. I have heard him ſay that nothing could preſent a more auguſt ſpectacle than that unfortunate family. The king diſplayed no fear, the queen carried her courage even to heroiſm, and if Madame Elizabeth appeared keenly affected, it was eaſy to read in her ſoul that it was not for herſelf ſhe trembled; but the ſhock which ſhe experienced was ſo ſtrong, that when ſhe went out upon the balcony with the king, the queen and their children, her knees bent, and ſhe was obliged to ſupport herſelf on the arm of the deputy mentioned above, who, perſuaded that the populace would fire upon the royal family, had repaired to the caſtle to periſh along with them. Madame Elizabeth continued ſtill leaning on his arm, while the royal family remained on the balcony, and when the people cried out, *The Queen, the Queen alone, without the children*, ſhe ſaid to the deputy, Is there no danger for my ſiſter? So great, madam, replied he, that I ſhould never pardon myſelf if I adviſed her to yield to this demand, which can only be that of her moſt mortal enemies. But juſt as Madame Elizabeth had returned into the houſe with her brother and his children, the queen, without giving them time to oppoſe her courageous reſolution, preſented herſelf to the people, with that noble aſſurance, which is almoſt always certain to awe the moſt unbridled multitude. So great accordingly was the effect produced by this heroic procedure, that not a ſingle voice was raiſed to inſult her misfortunes, and even ſeveral applauſes were heard."

There is a letter of Madame Elizabeth to one of her friends, which well deſerves to be tranſlated, and deſcribes the ſcenes that followed.

" *Paris, le* 8, *8bre,* 1789.

" My date alone," ſays that unfortunate princeſs, " informs you to what degree our misfortunes are arrived. We have quitted the cradle of our infancy; quitted do I ſay? we were torn from it. You know by the public papers the details of that dreadful night. I have neither ſtrength nor courage to deſcribe them to you. But what you do not know, is, that the duke (Orleans) was ſeen in the croud; that it is known that it was he who himſelf pointed out the road to the apartment of my ſiſter-in-law. It was againſt her chiefly that their aim was directed: ſhe has exhibited a great character."

" If the king would have quitted Verſailles two hours before, we ſhould not have been brought here. What a journey! what frightful images! Never, never will they be effaced from my memory. The monſters! they carried in triumph before the carriage of the king, in which I was with his wife and his children, the heads of his unfortunate guards; what more could cannibals have done! and they abandoned themſelves to a barbarous joy, as they followed theſe bloody ſtandards. This is what I cannot, cannot comprehend: this is what degrades them in my eyes below the ſavage beaſts. What a ſpectacle for the queen, and for our children! Charlotte as much as poſſible turned away her eyes to avoid ſeeing it; the Dauphin was ſo terrified by the ſhouts of theſe ſavages, that he durſt not cry: at Sevres he aſked for ſomething to eat; he was dying with hunger; none of us had taken any thing: the queen appeaſed him the beſt way ſhe could. All thoſe who ſurrounded us, if I except the king's guards, whom they conſtrained to follow us unarmed, were drunk. They little regarded whether the children wanted to eat or not. At laſt we arrived at Paris. After having ſpent three hours at the Hotel-de-ville, we were conducted to the Tuileries, where nothing was prepared for us; but we ſlept from exceſs of fatigue. What is certain is, that we are priſoners here; my brother does not believe it, but time will inform him. Farewel, Montreuil, never ſhall I ſee you more! Our friends are here, they think with me that we are ruined."

" No further hope remains for us but in God, who never abandons thoſe whom he chuſes. My brother is completely reſigned to his fate; his piety augments with his misfortunes. Adieu, my friend, I am not recovered from my terror: above all things ſeek not to return. I have no peace but concerning thoſe who are at a diſtance from this furnace."

" Be aſſured, madam, of all my affection,

ELIZABETH."

Voyages en Sicile, dans la Grande Grece & au Levant, par M. Le Baron de Riedeſel; ſuivis de l'Hiſtoire de la Sicile par le Novairi. A Paris, chez H. I. Janſen Rue de Maçons-Sorbonne, No. 406. An. 10. (1802). 8vo. PP. 448.

Travels in Sicily, in Græcia Magna, and the Levant, by the Baron de Riedeſel, to which is ſubjoined the Hiſtory of Sicily by Novairi.

THIS volume conſiſts, properly ſpeaking, of three parts; or rather is three diſtinct works united together. Theſe are the accounts of two different journies by Riedeſel, publiſhed at two different

ferent times, and part of the hiſtory of Sicily extracted from a large miſcellaneous work of an Arabian author, tranſlated by Cauſſin, profeſſor of the Arabic language in the college of France. The two narratives of Riedeſel have been long before the public. The firſt of theſe journies was begun as long ago as the 10th of March, 1767, and the laſt on the 10th of May, 1768. They were publiſhed originally in German, the native language of the author. They were tranſlated too into French, and paſſed, we are told, through more than one edition. But having been publiſhed at Zurich they were but little known in France. The preſent editor, however, tells us, that being moved by the high rank which theſe travels are allowed to hold among the numerous publications that have appeared on the ſame ſubject, and by the high eſtimation in which they are held in all thoſe places where they have circulated, he has conceived that he ſhould render a ſervice to literature, and furniſh a gratification to the public, by preſenting to it this new edition of both journies, united too into one volume, and accompanied by an additional piece, according to him, of great value.

The firſt of the two journies is contained in two letters addreſſed to the celebrated Abbe Winckelmann, of whom the author was a particular friend. It is nearly a complete tour through the dominions of the King of Naples, of which Sicily receives the greateſt ſhare of attention. We ſhall not follow the author to every one of his ſtages through the iſland, but content ourſelves with deſcribing in general his mode of travelling, and the objects which chiefly attracted his attention. His plan is to move from city to city, and the objects of the country receive but a very inferior portion of his regard. He does indeed tell you whether ſuch or ſuch a diſtrict be fertile or the contrary, and gives you ſome ſhort general notice of the produce which it bears. But he deſcribes the towns with much greater minuteneſs. Whenever he has left one town he bends directly to another, and the attention which the country receives ſeems to be ſomething by the bye rather than any direct object. They are the ancient towns too which above all things attract his curioſity, along with all ancient monuments. Theſe he ſeeks after with great avidity, and deſcribes with great minuteneſs. An old cathedral, or an ancient temple he feaſts upon a great while: nay, an ancient vaſe, with a few mutilated figures in bas-relief, is ſufficient alone to furniſh out a complete banquet; and he deſcribes is at greater length than he does the manners and character of a whole people. To thoſe perſons who have a taſte for the ſame objects, and to what man of taſte do they not appear intereſting? we have no doubt the travels of Baron Riedeſel will afford a very great treat.

We do not mean, however, to ſay that this author conveys no inſtruction concerning the people through whoſe country he travelled. He does in general give you his opinion concerning the character and manners of the inhabitants of each place through which he paſſed, as well as concerning the appearance of the country, and its different productions;

productions; and that opinion bears in general the marks of good ſenſe and correctneſs. But it bears evidently the marks too of an opinion formed upon the common appearances, without any pains employed to diſcover the more delicate and concealed particulars; ſuch were not the objects of the author's curioſity. There is one natural object, however, in this journey, which attracted his attention as much as any antiquity, we mean Mount Ætna, and his deſcription of it is the moſt clear, diſtinct, and ſatisfactory which we remember to have ſeen. He departed from the town of Catana, and aſcended with infinite labour and ſome danger to its very ſummit. He walked around the mouth of the Crater, and makes his reader tremble when he deſcribes himſelf as ſtanding upon its edge looking down into the gulph, and throwing into it ſtones from which no ſound returns to his ear.

His account of the bite of the tarantula, and its cure by dancing, which he had an opportunity of ſeeing during his journey in Calabria, is ſo much more perfect than any other which we have received of that moſt extraordinary phænomenon, that, though very long, we cannot better gratify our reader than by extracting as much from it as will give him ſome idea of that ſtrange diſeaſe.

"The tarantula is a ſort of a ſpider, which is ſhewn in every cabinet of natural hiſtory, and very common in ſeveral places in the ſouth of Italy. All the ſtories told of it are true, to wit, that perſons bitten by it are cured by dancing, and that this dance muſt be performed to a particular tune called *tarentella*. But it is not leſs probable that this bite is not ſo dangerous as is generally thought, and does not produce exactly the ſymptoms which are obſerved in thoſe who imagine themſelves to have been bitten. This accordingly is the opinion of the moſt ſkilful phyſicians of the place. It is very ſeldom, they ſay, that the marks of a bite are to be found about thoſe who pretend to have been bitten. The great heat, a thick atmoſphere, and the rain-water which corrupts in bad ciſterns, thicken and taint the humours (particularly at Tarentum, where the ſaline humour prevails with ſo much violence) ſink the ſpirits, occaſion melancholy, and deſtroy the ſtomach. Exerciſe, perſpiration, and gaiety, are without doubt the moſt efficacious remedies for ſuch diſeaſes, which are much more frequent, as well as the pretended bites, among the women, than among the men, which will ſurprize any one leſs, when he learns that hyſterical maladies are much more common, and much more violent in this country than elſewhere, and riſe ſometimes even to fury. The violent movement occaſioned by the dancing, for it will ſometimes happen to a woman to dance for thirty-ſix hours inceſſantly without either eating or drinking, neceſſarily throws the whole machine into commotion, and the thick humours into action, divides them, and may by conſequence abate the malady, or even cure it. The Marquis of Palmyra at Lecca, related to me the following inſtance: He had a female relation, forty years of age, unmarried, who began, of a ſudden, to grow remarkably thin, to fall into melancholy, in ſhort, to be completely changed; they imagined at firſt that ſhe had been bitten by the tarantula; but as ſhe felt aſhamed to dance, her diſeaſe prevailed from day to day to ſuch a degree that they deſpaired of her cure. One day as ſhe paſſed in a carriage before a houſe where a woman was dancing, who was

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in the ſame ſituation, ſhe could not reſtrain herſelf any longer; ſhe yielded to the irreſiſtible neceſſity which ſhe conceived herſelf to be under to follow the woman's example, ſprung into the houſe, began to dance in company with her and after having indulged for a long time with great alacrity, ſhe became better, her melancholy diſſipated, and ſhe recovered her former health."

"Such, my friend, are the accounts which have been given me, I ſtate them to you as I have received them; as for myſelf, I ſuſpend my judgment, although I am ſtrongly diſpoſed to place all this among thoſe prejudices which time has rendered inveterate, even among enlightened people; prejudices, of which the number is ſo great, and which, in all probability, will ſtill for a long time rule over our poor globe. I ſhall only add further what I have ſeen with my own eyes."

The author ſubjoins ſeveral ſtories, but we ſhall content ourſelves with one, which we have ſelected as the beſt.

"I ſaw at Atranto a young woman, two and twenty years of age, dance for the cure of this ſuppoſed bite; ſhe was very well dreſſed for her condition; the place for the operation was a room, adorned with ſmall mirrors, flowers, and clothes of ſilk, of all ſorts of colours; ſhe did not dance in any ſpecies of frenzy, not even like a perſon altogether engroſſed with that pleaſure; but rather with a certain coldneſs, keeping down her eyes, which ſhe lifted however pretty often to look at herſelf in one of the mirrors, at which ſhe attempted to aſſume as decent a look as poſſible, or adjuſted her head-dreſs, without intermitting her dance, however, for a moment. The muſic conſiſted of two violins, and a tambourin. My dancer waſhed her face ſeveral times, dancing all the while, and took notice of every thing which happened around her. A jocular remark eſcaped me, and loud enough for her to hear, that for a dancer ſhe had her ſtockings but badly drawn up. Scarcely was my obſervation gone, when ſhe drew aſide to adjuſt them better; as for ſhoes, the popular ſuperſtition has decided that none muſt be uſed on ſimilar occaſions. I was unfortunate enough to diſpleaſe her, becauſe I had my hat on my head, and ſhe had a violent antipathy to black. She did not delay to let me know this, and when I had taken off the hat, which offended her, ſhe began to dance with her eyes down as formerly. Her look had nothing in it wild or frantic, there reigned in her eyes on the contrary a mild tranquillity, and it was evident that ſhe danced rather againſt her will than with pleaſure. She danced ſix hours in ſucceſſion, without reſting, after which her friends carried her away to place her on a bed, which they had taken care to warm."

The ſecond of the journies inſerted in this volume, is entitled, *Remarks of a modern traveller in the Levant.* The ſame character, nearly, belongs to this performance, which we deſcribed as belonging to the former; although it muſt be granted that rather more attention is paid to the character of the Greeks and Turks, than to that of the Sicilians and Neapolitans. This journey is confined to the Grecian iſlands, Attica, and Conſtantinople. The author modeſtly ſtyles his account of theſe places, only remarks. And it is true that he is far from aiming at a complete deſcription of them, either phyſical, political, or moral. But his remarks bear the ſtamp of good ſenſe, although

though his theories are certainly not all completely well founded. Such is his opinion that climate has a vaſt influence on the characters of men; and that polygamy is a reaſonable inſtitution in warm countries. It gave us pain, too, to perceive ſeveral inſtances of prejudice againſt the Chriſtian religion; of which one is ſo remarkable that we will quote it.

" Moderation and toleration do honour to the religion and character of the Turks. The Alcoran continually recalls the precepts of theſe virtues; and whilſt Moſes and David preach and ordain, in the name of the God of mercy, to exterminate the infidel nations, and Samuel menaces Saul with the wrath of the Almighty for not having ſlain King Agag as he had commanded him; Mahomet, on the contrary, recommends to Muſſelmen to content themſelves with exhorting unbelievers to embrace the faith. *Preach to the infidels, you have no other miſſion. God has reſerved to himſelf thoſe who are to adore him* (Alc. chap. 3.). *When you are attacked in your faith defend yourſelf; but beware of attacking the unbelievers with outward force; to God alone it belongs to know them* (chap. 2.)" * * *

" With what ſhame do not the Turks cover the intolerant Chriſtians, by this wiſe, one may even ſay, this politic morality," &c.

Such was the faſhionable affectation of the day when Riedeſel wrote his travels, and we have lived to ſee the value of theſe diſcoveries awfully exhibited in their fruits. But there is a ſpecies of bad faith which provokes a kind of bitter ſmile in panegyrizing the religious toleration of the Turks, and exalting Mahomediſm for this above Chriſtianity. How contemptible to employ the ſophiſtry which has been ſo often refuted, of charging a few particular inſtances of ſeverity, which were impoſed upon the Jews for a particular purpoſe, upon the whole ſpirit of their religion! Is there a general precept in it which recommends extermination? Does any perſon pretend to criticize it, and is ſo ignorant of the ſyſtem of laws which it ordains, as not to know that it confined the Jews almoſt entirely to themſelves, and as much as poſſible forbade with their neighbours all communication whatever, hoſtile, as well as friendly; that it rendered conqueſts both uſeleſs and impracticable to them; that the Jews were accordingly the moſt peaceable of nations; and there is not, after their firſt ſettlement in the land of Judea, one inſtance in their hiſtory, of their going to war with any of their neighbours, but in conſequence of having been firſt attacked. To paſs over next the whole of the mild precepts, and the unqueſtionably benignant ſpirit of the Goſpel, to faſten upon the inſtances of miſbehaviour in the Chriſtians, and hence to conclude that Mahomediſm is ſuperior to Chriſtianity,—oh, 'tis foul! Is a man of ſenſe and honour capable of doing this? Yes; in religion and politics we daily ſee the paſſions play the fool with the ſenſe and honour of men, the whole of whoſe remaining conduct theſe virtues eminently direct.

The hiſtory of Sicily, which is ſubjoined to theſe two narratives, is only an account of the military operations of the Saracens, while they remained upon that iſland, and is chiefly curious as coming from the hand of an Arabian author.

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Les Siecles Literaires de la France, ou Nouveau Dictionaire, Hiſtorique, Critique & Bibliographique, de tous les Ecrivains Français, morts & vivans, juſqu' a la fin du 18me ſiecle. Par N. L. M. Deſſarts, & pluſieurs biographes. 8vo. A Paris, chez l'auteur, Imprimeur-libraire, Place de l'Odeon. An. 8. (1800.)

The Literary Ages of France, or a new hiſtorical, critical, and bibliographical Dictionary of all the French Writers, dead and living, down to the end of the 18th century. By N. L. M. Deſſarts, and ſeveral Biographers.

ONLY four volumes of this work have yet come to our hands, which contain two thirds, the author ſays, of the whole plan, and bring down the dictionary to the end of the letter M. The work is in reality an alphabetical hiſtory of the literature of the French nation, and at the ſame time a biographical dictionary of the French writers. It contains the leading particulars in the life of each author, a critical examination of his writings, with an account of all the different editions which have appeared of them, of the year when they were publiſhed, and the place where they were printed.

We think very highly both of the plan and of the execution of this book. To be able to lay ones hand at pleaſure upon the life of every author whom one chuſes, and to know where to go for a ready account of his writings is a thing exceedingly to be deſired, for which every one who is in the leaſt intereſted about literature, and authors, muſt often have found himſelf very much at a loſs. And it is ſomewhat extraordinary that no work of the ſame kind ſhould have heretofore appeared in any language. There is indeed the biographical dictionary of Bayle; but beſides that his work is not confined to authors, and therefore is not more the hiſtory of literature, than it is of war, or of civil ſociety in general; it is ſo filled with opinions, reaſonings, and diſcuſſions of the author, as to be, certainly, a very entertaining and inſtructive book, but not a convenient one in which to look for information concerning authors and their works.

We are abundantly aware of the difficulty of executing a work of the nature of this which is here undertaken. To find even a few of the leading particulars in the life of every individual who from the earlieſt time has committed any literary production to the public, in a country whoſe writers have been ſo numerous as thoſe of France, is a taſk ſufficient to terrify moſt people. It is true that of obſcure authors very little is ſaid; of ſome nothing at all but that they were the authors of ſuch a poem, or ſuch a treatiſe. But the number of thoſe who deſerve to be better known, is ſo great, that the labour of collecting the materials of the lives of them all muſt have been immenſe. For the lives of many of them it muſt have been difficult to know where to look for the materials, becauſe although ſome particulars of the lives of moſt authors are given to the public, this is by no means the caſe with all, and even with ſome who are by no means undeſerving of attention.

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But the moſt difficult part of the taſk was to execute the critique of the works of all the authors in the French language with any degree of propriety. To be acquainted with every ſubject treated of in the French language, ſo as to be qualified to criticize the works on all thoſe ſubjects; to have read all the books in the French language; theſe are qualifications not eaſily to be found in any man, or in any number of men who are likely to be aſſociated together in one work. But beſides all this, as it is neceſſary that a work of this kind ſhould be a commodious, not a ponderous book, the articles muſt all be ſhort, and yet the performance muſt be ſomething very different from a mere nomenclature. And every thing which is neceſſary to give a ſatisfactory account both of the life, and of the writings of each author muſt be inſerted.

The whole of this taſk, difficult as it is, is very completely executed in this work. It is in ſuch ſmall compaſs as to be perfectly commodious. We have been able to diſcover no defects in the enumeration of the authors. The account which is given of all the more eminent authors, and of their works, is wonderfully ſatisfactory, and even more full and minute in detail than we could have expected. The judgment, and ſkill, and even depth with which the different works are criticized, deſerve no little praiſe. The opinions of all the moſt celebrated critics, both thoſe moſt favourable, and thoſe moſt ſevere, are in general ſtated, and in the critic's own words. The candour and impartiality of the work appear to us remarkably worthy of praiſe, becauſe, in treating of oppoſite principles and parties, it is ſo difficult not to take a ſide, and to allow ſuch bias to blind you to the perfections of the one party, and the imperfections of the other. In France of late, in particular, ſo much has every thing been carried to exceſs, that we did expect to find ſome advances beyond the line of moderation in favour of one ſide or another, in the account of the writings which have been celebrated in that country for the laſt half century. We were agreeably diſappointed. The author is certainly not a friend to licentious principles either in religion or politics, but he inſiſts on doing juſtice both to the morals and to the genius of thoſe men whoſe writings have too much encouraged theſe principles. For example, he celebrates the virtuous diſpoſition, and beneficent practice of Helvetius, at the ſame time that he quotes the very ſevere criticiſm of La Harpe upon his writings. We ſhall make a pretty long quotation from the life of Bailly, the celebrated aſtronomer, and mayor of Paris at the beginning of the revolution, becauſe it contains one of the moſt extraordinary ſcenes that ever was exhibited to render human beings deteſtable.

" Bailly was born in Paris on the 15th September, 1736, and beheaded on the 12th November, 1793. Nature had endowed him with all the qualities of mind which fit a man for the ſtudy of ſcience, for the obſervation of nature, and the meditations of philoſophy. He had been deſtined to

to be a painter, and had already made ſome progreſs in the art; but he quickly found within himſelf a more powerful attraction toward literature. His taſte firſt turned him toward poetry; at laſt the advantage which he poſſeſſed in being connected with Lacaille determined his purſuits in favour of aſtronomy; and as ſoon as the year 1763, after ſeveral eſſays which fixed upon him the attention of the learned, he preſented his *Lunar Observations* to the academy of ſciences, which eagerly admitted him into the number of its members. His taſte for polite literature ſerved him as a recreation from his aſtronomical labours. In 1767 he communicated to the French academy his panegyric on Charles V. In 1768 he ſent to the academy of Rouen a panegyric on Corneille, and obtained the *accessit*.—He addreſſed to the academy of Berlin the panegyric of Leibnitz, and gained the prize. Other panegyrics which he compoſed ſignalized ſtill farther his talents in polite literature; he was a candidate along with Condorcet for the place of ſecretary to the Academy of Sciences; and in 1784 he was received into the French Academy in the room of Treſſan. The firſt important work which he gave to the public was his *History of Astronomy ancient and modern*, of which the firſt volume appeared in 1775. It diſcovered the hand of a great writer, who joins to extenſive knowledge the exquiſite art of drawing vivid pictures, and exciting the feelings of his readers. He ſent his book to Voltaire: he, as he thanked him, raiſed ſome objections to the production; they began a correſpondence, and two intereſting volumes were the conſequence. *His* letters on *the Origin of the Sciences*, on the *Atlantis of Plato*, and on the ancient hiſtory of Aſia, written with perſpicuity and unaffected elegance, diſplayed an erudition as profound as extenſive, and proved his ſuperiority over almoſt all the writers of his age. From that moment he was courted by all the men of genius, by thoſe whom the fame of another does not hurt, who can pay reſpect to ability wherever it is found; and he received the moſt flattering, for a man of letters, of all rewards, that of being in 1785 received into the Academy of Inſcriptions and Belles Lettres, and thus finding himſelf a member of the three firſt academical bodies in France."

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"After the act of authority exerted by Bailly on the bloody 17th of July, 1791, become the object of the hatred of the parties, he was no longer continued in his office, and after two years and a half of public labours, he returned to the condition of a private individual. He travelled during the year 1792 and a part of 1793. During his travels he was not ignorant of the machinations which were carrying on againſt him; he was offered opportunities of quitting France; but he refuſed to abandon his country, and he retired to Melun, where reſuming his taſte for literature, he led the life of a philoſopher. His name which he imagined he had withdrawn from memory by diſappearing in a manner from ſociety, was inſcribed, after the 1ſt of May, in the bloody liſts of proſcription, and on the 10th November, 1793, he was carried before the revolutionary tribunal as a conſpirator, who had betrayed the cauſe of liberty for the intereſts of tyranny. What an agony was that of his death! and how noble was his courage! What greatneſs of mind did he diſplay in his laſt moments! Let us ſketch this picture, worthy to fix during all ages the admiration and ſenſibility of mankind. There was about the ſpace of a league to paſs before arriving at the place of execution; the weather was cold, and it rained heavily; all theſe obſtacles appeared likely to ſpare the unfortunate

fortunate Bailly the imprecations and outrages of the multitude, in the hire of tyrants, who faſtened themſelves on the ſteps of the unfortunate beings who were conducted to death, that they might load them in their agony with humiliation and inſult; but all this was unable to deter that ferocious retinue, which every day, thirſting for blood, moved from the tribunal to the ſcaffold, and from the ſcaffold to the tribunal; on that day it even ſeemed to have been increaſed by every thing impure contained in a great city, by thoſe men for whom the ſight of a miſerable being conducted to death is a ſubject of pleaſure and amuſement; and who inſult the wretch who is ready to fall under the ſword of the law with the ſame facility with which they offer incenſe to triumphant villainy, and trumpet forth its applauſe. To this vile and barbarous crew was Bailly delivered, upon coming out of the Conciergerie to go to the place of puniſhment; and then commenced that long and mournful agony of his, during which he ſuffered every ſpecies and degree of humiliation, and ſuffering, which the vengeance of fate was ever able to unite upon the head of the moſt atrocious delinquents. Scarce had he appeared in the preſence of the multitude, when he was loaded with the moſt horrible imprecations: in an inſtant he was covered all over with filth; one wiſhed that he could eat his heart; another that he might be allowed to tear him to pieces; ruffians drew nigh to ſtrike him, in ſpite of the executioners, even they being aſtoniſhed at ſuch barbarity: a cold rain which fell with violence added to the horrors of his ſituation: in his motion he was ſometimes hurried along, ſometimes retarded, according to the caprice of the multitude, to whom the care of preſiding over the buſineſs of his puniſhment ſeemed to have been delegated. Bailly, calm and tranquil amid all this delirium of ferocity, appeared inſenſible to every thing: he looked like a man deeply preoccupied with ſome grand contemplation, and who fixes upon that object all the faculties of his being; his eye was fixed, and on his forehead ſat that profound calm which is impreſſed by the meditation of ſome great thought. It is thus, that, after an hour and a half on the way, he arrived at the Champ de Mars. He had already deſcended from the fatal car, and the executioner was leading him to the ſcaffold, when the mob bethought themſelves of burning under his eyes the red flag, which had been uſed on the day of the affair of the Champ de Mars: this incident retarded his puniſhment; fire was brought, and an attendant on the tribunal holding the flag in his hands, ſhook it burning under the figure of Bailly; this excited a ſevere pang within him, which drew from him, as it were in ſpite of himſelf, a complaint. This refinement in barbarity, far from exciting compaſſion in the ſurrounding multitude, obtained from them applauſes to its inventor. In the midſt of ſo many actions, diſgraceful to humanity, death was to Bailly the only conſolation which could affect him; but it would have been too ſpeedy for the ſatisfaction of thoſe cannibals who vied with one another in ſeeking the pleaſure of inflicting upon him the greateſt number of outrages; they cried out that the ſacred ſoil of the field of federation ought not to be polluted with the blood of ſuch a villain: that idea, embraced with enthuſiaſm, gave occaſion again to new delays; it was neceſſary to take down the ſcaffold, to carry it without the incloſure of the Champ de Mars, and to erect it again on one of the ditches which are on the banks of the Seine. Bailly was accordingly conducted on foot to that place, and placed on the bank, where he was to ſee the fatal inſtrument again raiſed. Then

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it was, that giving up entirely to the fury of the populace, the barbariſm of his executioners was exhauſted upon him: every one wiſhed to have a ſhare in the humiliation which he was made to experience; one ſpit in his face, another kicked him with his foot, another tore his clothes: ſoaked with rain, and penetrated with cold, he trembled over his whole body. A man ſaid to him, *You tremble, Bailly?—My friend, 'tis with cold,* replied Bailly. He was three hours at his place of puniſhment; what muſt he not have ſuffered during that long interval in which he had to contend, not only with the ferocity of an ungovernable multitude, but the fainting of nature, always too weak to reſiſt ſo many united aſſaults. With his hands tied behind his back, his head naked, obliged to ſwallow the matter which deſcended from his noſe; he ſometimes requeſted the termination of ſo many ſufferings; but theſe words were produced with the calmneſs which was worthy of one of the firſt philoſophers of Europe. At laſt the moment which he deſired arrived; the ſcaffold was erected on a heap of filth; he did not wait till the executioner came to ſeize him. Reſuming all his ſtrength, he aſcended courageouſly, and precipitated himſelf upon the fatal knife which put an end to his days."

This quotation is ſo very long, that our limits will not permit us to inſert another; however, many remain with which we ſhould wiſh to gratify our readers. We muſt content ourſelves with recommending to them the publication, which is one of the moſt uſeful, and one of the beſt executed performances, which has for ſome time fallen into our hands.

De la Verité. Ce que nous fumes—Ce que nous ſommes—Ce que nous devrions être. Par André-Erneſt-Modeſte Grétry, Membre de l'Inſtitute National des Sciences & des Arts, de l'Academie des Philharmoniques de Bologne, de l'Academie Royale de Stockholm, et de la Societé d'Emulation de Liége. 3 Tom. 8vo. Pp. about 400 each. A Paris chez l'Auteur. An. IX. (1801). *Of Truth, &c.*

THIS is one of the numerous French publications which, ſince the Gallic Revolution, have been ſent forth to perſuade every other nation that liberty, happineſs, and an irreſiſtible tendency to intellectual and moral perfection, are the bleſſed fruits of that direful convulſion. It is the more ſurpriſing that the French ſhould labour with ſuch perſevering induſtry in this way, when ſtubborn facts ſpeak ſo loudly againſt them; that they ſhould have the effrontery to pronounce themſelves free and happy, when it is evident that they are the ſlaves of a military deſpot; that they ſhould boaſt of their moral perfection, when a moſt groſs and ſhameleſs immorality pervades all ranks, both ſexes, and every age, not only unpuniſhed, but without reſtraint, and with the moſt unbluſhing impudence; and that they ſhould have the audacity to preach to all nations, "Go ye and do likewiſe." Their vaunted intellectual powers muſt be ſmall indeed if they do not feel that they are neither free nor happy; or, if feeling

their corrupted and degraded ſtate, they wiſh to lower other nations to their level: what becomes of their morals, to the *perfection* of which they tell us they are haſtening with rapid ſtrides? But, whether blind themſelves, or wiſhing to blind others, they labour in vain. Even thoſe who, at one time, were led aſtray by what Mr. Fox called the "*ſeducing theories*" of France, have long ſince ſeen their error. Facts are too ſturdy opponents, are triumphant antagoniſts, which flimſy theory muſt ever reſiſt in vain; and here they ſpeak in thunder to every reflecting mind. The grand "*regenerating experiment*," as it was called, has been tried, which along with French fraternity, was to diffuſe knowledge, liberty, morality, and happineſs over the face of the earth, from Paris, the great fountain head of all theſe, to Pekin.* How have theſe magnificent promiſes been fulfilled? The revolutionary monſter, like Horace's monſter "*deſinit in piſcem.*" It has produced to Europe, to almoſt the whole world, devaſtation and maſſacre, and the violation of every human right, and to France itſelf ſlavery inſtead of freedom, and every kind of moral degradation.

The writer now before us is already known to the public by his "Memoirs or Eſſays on Muſic," publiſhed ſome years ſince. There he was at home, and ſucceeded accordingly. He has now become an hiſtorian, a moraliſt, a politician, and reformer; in theſe new characters we cannot flatter him with having been ſucceſsful. The idea of the work he informs us, was ſuggeſted to him by obſerving ſome boys at play in the "Champs Elyſées." "They were ſtanding back to back, and all, or moſt of them, raiſing themſelves on tiptoe, cried out, *I, I am the talleſt.* I ſaid to myſelf, theſe children will grow up, and throughout life will play the ſame game; it is the game of men in every age. Theſe children, I ſaid again to myſelf, preſent to us the picture of *what we were*, of *what we are*, and of *what we ſhall be.* In a word, it is the game of ſelf-love, a principle innate in man. Behold how an amuſement of children might become the germ of a vaſt moral ſubject, were it treated by a more eloquent pen than mine." Introd. Pp. 21, 22.

The ſubject, thus whimſically ſuggeſted, he goes on to treat in the order which appears in the title page. *What we were* does not occupy many pages. They contain a very ſlight ſketch of feudal manners, painted in the moſt unfavourable colours, which is introduced by the following muſical receipt for the cure of barbariſm. "O how much were theſe nations, then barbarians, in want of *muſic* to humanize them! A rigadoon was all that Frenchmen required, but the whole force of harmony was requiſite to ſoften the original characteriſtic harſhneſs of the Flemings, Dutch, Engliſh, and Germans." Pp. 26, 27. The writer next goes on to relate the progreſs of the

* Vid. Kerſaint's ſpeech, where he at large unfolds a plan for ſpreading the revolutionary bleſſings, ſtep by ſtep, to the utmoſt boundaries of China. He, unfortunately, was cut off by that active revolutionary agent the guillotine, without having ſeen his plan realiſed.

human

human mind from Francis I. to the Revolution, in which we find nothing worthy of remark. He aſcribes that progreſs to protection, and a love of glory; and hence infers, that if the deſire of being conſpicuous in the eyes of a *Monarch* led to exertion, and the improvement of the human mind, the certainty of being ſeen, and of courſe rewarded by the "*Sovereign People*," muſt produce beyond all doubt a much greater effect. What! exclaims he, what is the "*Does the King ſee us?* of the modeſt Fontaine, and the haughty Deſpreaux, to the *Does France ſee us?*" of the regenerated citizen, "whom the whole of Europe beholds, and follows as a model?"

Having given a detail of French manners previous to the Revolution, he is honeſt enough to confeſs (in oppoſition to thoſe who ſay that France was goaded on to it by the coalition of Kings) that, from the then exiſting ſtate of ſociety, the convulſion which has taken place was inevitable. "The reſiſtance of *Alexander* would have been of no avail; he would have been conſidered as a foolhardy Vandal, as a *Garagantua* in politics. *Louis XIV.* would have been looked upon as only a Knight of the round table riſen from the dead, and the pomp of his Court would have had no more effect than a theatrical decoration. *Frederic* would have found ſoldiers ſo well informed as to tell him, *Our will is to have that for all, which you will only for yourſelf.*" P. 71.

As no unfavourable ſpecimen of this part of the work, we inſert the following compariſon between Louis XIV. and his ſucceſſor:

"The former, full of the elevated ideas of that Chivalry which had preceded his reign, had Knight-like and noble manners; the latter, having conſtantly before his eyes the ridicule with which reviving philoſophy, and reſpectable romance writers, ſuch as the author of Don Quixote, treated this ſpecies of religion, was only the timid 'Squire of his predeceſſor. The former had a commanding look, and he had the folly to employ it in forcing his courtiers to approach him with downcaſt eyes; the latter attempted the ſame thing, but it was with fear and trembling. The former ordered magnificent ſhews, where, like a little Jove, he preſided in all his glory; the latter too had his operas and comedies, but he yawned during the whole exhibition. The former called artiſts around him, to encourage and reward them, he even occupied himſelf with their productions; the latter alſo commanded artiſts to attend him; I myſelf received an order to do ſo; I went, though at the time I received the meſſage I was ill in bed; he looked at me and ſaid aloud, *you look very ill.* How very agreeable to bow, and to walk off after ſuch a compliment! Both of them ſpoke inceſſantly of death, which they dreaded. Louis XIV. abandoned the deſign of building a palace at St. Germains, which had been determined on, becauſe from that height he could ſee the towers of St. Dennis, where the Kings of France are buried; Louis XV. was every day enquiring of his oldeſt courtiers where their burying-place was ſituated; the anſwer he once received, '*at the feet of your Majeſty*,' did not corrupt this foible. The deciſion of the former led him always to expreſs his diſpleaſure to thoſe whom he meant to puniſh; the latter overwhelmed them with careſſes, and on quitting the royal apartments, they were taken into cuſtody. It has been ſaid that there was perfidy in this; no, it aroſe from timidity and weak compliance with

the wiſh of his Miniſters; for he has been often heard to ſay, '*It is their wiſh*, but *I am not of their opinion.*' The former felt his power; he thought himſelf every thing in France—that all was made for him: the latter was at the ſame time a private man, and King. He was happy in private only, becauſe there he abdicated royalty; becauſe there he abandoned himſelf to his habits; becauſe what he had there was all his own; and it was with the utmoſt ſincerity that he ſaid, '*this does not belong to the King, it is mine.*' Always weak, and wavering; ſometimes high, ſometimes low, according to the character of the Miniſter who ruled in his ſtead; thus did Louis XV. labour through the laſt *complete* reign of the Kings of France, enveloped in the cloud from whence already grumbled the revolutionary thunder, which was ſoon to precipitate his race."—Pp. 47, 48, 49, 50.

Having told us what the French *were*, Mr. G. goes on to deſcribe the progreſs of the revolution, and to informs us what they now *are*. He does not attempt to diſguiſe the horrors of the political convulſion, as may be ſeen by the extract which follows:

"In the mean while, in the interior, the palaces of the Emigrants are converted into priſons, whither the citizen is dragged. All who are inferior in virtue, in talent, or in fortune, become the accuſers of thoſe whom they had long envied. Nothing can ſet bounds to the hatred of the poor to the rich, of valets againſt their maſters, of the ignorant to men of knowledge, of the wicked to the virtuous. Art thou rich? Thou ſhalt die! Art thou noble? Thou ſhalt die! Unhappy father, has thy ſon emigrated? Thou and all thy family ſhall die! Haſt thou formerly held employments in the Finance, in the Church, in the Cabinet, in the Courts of Juſtice? Death!--Death to all who had riſen above the level of wretches hitherto unknown, and who gave laws to the Convention. Talents are proſcribed, moderation is a crime, indulgence and compaſſion are weakneſſes which muſt be puniſhed, and virtue has no aſylum but the ſcaffold. Bathe your hands in blood, diſplay them ſmoking to the monſters who govern, and they receive you with their horrid ſmiles of approbation. At the places of public amuſement (for it was *commanded* that they ſhould remain open),* dreadful and atrocious wretches interrupt the performance, exclaiming—No *Monſieur*, no *Maſter*, no *Valet*, and the houſe reſounds with applauſe at the words *blood*, *death*, *vengeance*, and *carnage!* In the ſtreets, nothing is heard but the ſcreams of death: every day is marked by new maſſacres, and every evening our ears are wounded by the numerous liſt of the victims of the day, among whom we hear with dread and unavailing grief, the names of our friends and parents. What are the feelings of the man of ſenſibility amid theſe ſcenes of horror? Alas! I experienced them! Except the devoted victims, whom a ſupernatural courage ſupports, a melancholy ſtupor is ſeen on every face, an exiſtence worſe than death is the portion of all. A ſcene of another kind, but not leſs horrible, is alſo exhibited. The churches are deſpoiled; all their riches are brought from the neighbouring departments; the

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"* Would any nation but the French have thus blended maſſacre and frivolity? To them alone it is given to hum a Vaudeville, while they drench their hands in blood! Your countryman Voltaire knew you well; he has ſaid that in you the characters of the tyger and the monkey are united."

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moſt vile and deſpicable wretches traverſe the ſtreets of Paris, clothed in the ornaments of worſhip; the ſacred veſſels are in the hands of ſacrilegious men, who make a ſport of profaning them. At this ſight the man of worth calls to mind the days of his youth, thinks of his education, and his religion, while the long an continued reſpect which he had paid to theſe holy ſpoils thus profaned, ſtrike him with a moſt frightful contraſt. The horrid Robeſpierre himſelf feels emotion at this profanation;* and thinks to make amends for all by commanding a feſtival in honour of the Supreme Being, at which *he* preſides!"—Pp. 111, 112, 113, 114, 115.

After noticing the 2d and 3d Conſtitutions, Mr. G. comes to the exploits of Bonaparte: theſe, like all the French writers of the day, he paints in the moſt flattering colours. In *him*, every thing is patriotic, great, wonderful, and juſt: *his* ſole objects are the proſperity of France, and the diffuſion of taſte, liberty and virtue over all lands. *He* is the phœnix of warriors and politicians, "who never gave the ſmalleſt grounds to ſuſpect his virtue, and who inſpires general confidence!" After all this, Mr. G. is obliged to confeſs that France has her doubts reſpecting the intentions of this paragon of heroiſm and virtue. In expreſſing her doubts, we are inclined to believe that he conveys his own, as plainly as the preſent ſtate of freedom which that country enjoys will permit. Of this our readers will judge, after peruſing the extract which we here lay before them:

"In ſpite of all this," the writer has been recapitulating the exploits of Bonaparte, and beſmearing them with the ſtate varniſh of the times, "the *republican* ſpirit, which has acquired more ſolidity in France than is imagined, that ſpirit, always ſuſpicious, which, on good foundations, thinks that pride actuates human actions more than honeſty, trembles for the cauſe of liberty, when it beholds one man, and a young man, in poſſeſſion of public confidence to a degree beyond every thing of which hiſtory can furniſh an example. But, let us ſet our ſouls at reſt; the man of genius who poſſeſſes every thing in this world, can form only one wiſh, and that is to tranſmit his name untainted to poſterity. What is even an age of rule, followed by an eternity of execration? The ſpirit of *philoſophy* has produced ſuch a change in the minds of *well-informed* men,† that in the arts, the ſciences, the profeſſion of war, and ſoon, perhaps, in the diplomatic line,

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* No, he felt no emotion; he was afraid of conſequences; he found he had gone too far, and haſtened to correct his error.

† How long ſhall we be ſtunned with the promiſed atchievements of what the French call *philoſophy*; and which hitherto have had the moſt direful effects? Till this day (by the writer's own confeſſion) they have produced no good; they have produced evils inexpreſſible; and all that he himſelf can ſay for them is, that they have left *hope*. He pretends at leaſt to be a moſt determined *hoper*, and wiſhes us to believe, as he does, that when the maſs of mankind ſhall become '*des hommes inſtruits*,' i. e. *French Philoſophiſts*, all will go well. From what has already been experienced, we have only to ſay, from a ſociety governed by ſuch rulers, "good Lord deliver us!"

the honour of leaving to the world an illuſtrious name, will more than countervail every other paſſion.

" Surrounded as I am with artiſts, and men of learning, I ſee that, with all their heart, they would give their life in exchange for laſting reputation; and can you dread that the man who is at the top of all worldly proſperity, will, for a moment, turn his eyes aſide from that immortal glory which awaits him? No, the part he has to act is ſo ſublime, that there is no probability of a different conduct. It is to *hope*, and *confidence*, ſweet as the influences of ſpring, that we muſt open our hearts. Every thing promiſes us the moſt happy futurity. The winter of calamity cannot longer be prolonged without blaſting our exiſtence. Muſt we paſs the whole of our life in alarm? No; it is time that the ſun ſhould appear, and diſpel the darkneſs with which we were ſurrounded."—Pp. 125, 126, 127.

True, Mr. G., it is true that the ſun ſhould appear, to diſpel the darkneſs with which you not only *were* but *are* ſurrounded: but *will* the ſun appear? your ſky is as black as ever, and it is only as a comet that your Corſican luminary ſends forth his baleful rays.

Could we be aſtoniſhed at any thing which *at preſent* comes from the French preſs, we might wonder that any perſon ſhould have had the impudence to publiſh ſuch ſentiments, when he muſt know that this object of his ſervile adulation had expoſed to all Europe the moſt unqualified ſpirit of deſpotiſm; and had left to France, in reſpect of freedom, while he lives and enjoys power, not a ſingle ſpark of *hope*. Mr. G. publiſhes his work in the year 1801, when the object of his flattery had bound France in tenfold chains!

Having conſidered this author in his province of detailing events, we come now to report how he acquits himſelf as a politician, a moraliſt and reformer. " What we ought to be," and what Mr. G. aſſures us *Republican* France (*Republican* France!) will certainly become under the guidance of her unrivalled *ſavans* and philoſophers, and under the divine protection of the Goddeſs of Liberty (has ſhe as yet appeared amongſt them?) is the ſubject of the greater part of the 1ſt Vol. and of the whole of the 2d and 3d. In treating this ſubject, he is whimſical, extravagant, deſultory, and declamatory. He has no notion of arrangement, and is running into perpetual digreſſions! " but to return to my ſubject," is inceſſantly repeated. To make any thing like an analyſis of this part of the work would be a hopeleſs labour; nor, indeed, does it contain any thing of ſufficient importance to merit the attempt. We do not by this mean to ſay that it contains nothing which can be turned to *uſe*; but only that it is an ill-arranged and viſionary performance, in which what might be *really uſeful* bears a very ſmall proportion to the whole. The great panacea which Mr. G. applies for a cure of all the moral and political evils of ſociety, is *truth*. Truth, he ſays, is *virtue*, and all vice is *falſehood*. If we grant him this, what does he more than recommend, under a different name, the practice of *virtue*, which all moraliſts have done before him, without having produced that general reformation which the preſent writer ſo ſanguinely expects. Whether

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he had ever ſeen our Woolaſton's "Religion of Nature delineated," we will not ſay; but, on this head, he has embraced his ſyſtem, and carries it to the moſt ludicrous extravagance. The following ſpecimen may ſuffice:

"Satisfied in my principles, I name every thing that is beautiful and juſt, *truth*; I give to every thing ugly and unjuſt, the appellation of *falſehood*. Generally ſpeaking, you will not be miſtaken in thus applying the terms.

"Your child, I ſhall ſuppoſe, ſeeing a poor lame perſon covered with rags, will ſay behold a *lie*. Yes, you will anſwer, ſince he is not ſuch as he *ſhould* be. If, during his ſleep, he has done what he ought not to have done in bed, he will ſay I have been guilty of a filthy *lie* this night. Yes, you have, his mother will anſwer, you ſhould have called to your maid for the chamber-pot. When he beholds the ſun; what a beautiful *truth!* he will ſay—his mother will reply, you are very right. Behold the beautiful truth hides itſelf. It is a cloud which obſcures it for a moment. My little brother cries—that is a *lie*.—I will give him ſuck—he ſmiles—that is a *truth*. On ſeeing a ſweet cake, he will exclaim, what a delightful *truth!* Yes, but if you eat too much of it, and are ſick, it will become a *lie*—What? the cake? No, you, who have eat too much of it. What a pity! my roſe, which yeſterday was ſo beautiful and flouriſhing, to day is faded—it is a *lie*. No, every thing produced, every thing born muſt die. God, who is truth itſelf, and who governs nature, has ſo willed. Are there then *falſehoods* which are *truths*, and *truths* which are *falſehoods?* When God wills a thing, it is never a *lie*, but a *truth*, which it is not his pleaſure that we ſhould know. Then mamma, even you do not know every thing? Far from it. How ſhall I know whether God wills a thing, or does not? When no one on earth can prevent it from being as it is."—3d Part. Pp. 50. 51, 52.

There is a great deal more of this, but our readers, we dare ſay, are already ſatisfied; and we, for our part, have got more than enough.

It was to have been expected that this determined champion of *truth* would not, upon any occaſion, have abandoned his favourite principle; he *does* abandon it, however, whenever it ſtands in his way, and "endeavours to demonſtrate" that "cunning, trick, wiles," or, in other words *falſehood*," is allowable when it "is productive of real good;" that "it is abſolutely eſſential to love," and that "it accompanies the inſtinct of all animals in a ſtate of ſimple nature!" P. 347. V. 2. It was likewiſe to have been expected that a perſon who aſſumes the character of a reformer, ſhould himſelf have correct ideas of morality. Theſe, as appears from numerous paſſages in his publication, Mr. G. is far from poſſeſſing. We ſelect the following one:

"In his voluntary poverty, Diogenes was intolerant. Jean Jacques was unhappy, a bilious viſionary in his voluntary privations. But both of them were *faithful to morality*, becauſe they were wiſe men."—V. 2. P. 139.

The writer, who holds up Diogenes and Jean Jacques as exemplary moraliſts, is ſurely a very inadequate preacher of virtue and reformation. The whole conduct of the former originated in overweening pride, and he was, beſides, a groſs, and moſt beaſtly voluptuary. The latter while, with equal audacity and folly, he appeals to God for his purity of heart, forgets all the duties of a parent, and ſends his children to the poor houſe; records his having expoſed to poverty, infamy and ruin an innocent girl, by a lie equally baſe and atrocious; laughs at the woman he afterwards married, when ſhe laments that ſhe had not brought unviolated chaſtity to his bed; and is ſuſpected on good grounds, by our author himſelf to have died a victim to ſuperannuated lechery.* Such are Mr. G.'s *moral exemplars!* worſe ſtill, this apoſtle of *Truth* departs widely in his practice from the doctrine he pretends to enforce with ſo much enthuſiaſm. Out of many we give the following inſtance. "France *wills* univerſal happineſs; her wiſh is that men, the land, and the ſeas ſhould be *free*. The object of Alexander and the Romans, on the contrary, was to ſubjugate the whole world, and they raiſed up millions of ſecret enemies. But *we*, by our love for the liberty of all nations, by our philanthrophy, and our eſteem for arts and ſciences, in ſhort (and it is the laſt wiſh of the virtuous) by our reſpect for truth" (which at the moment he wrote this the writer was moſt groſsly violating) "ſhall gain the affections of all mankind!" V. 2. Pp. 254, 255. All we ſhall ſay of this extract (and it is ſpeaking as ſtrongly as poſſible) is that here this preacher of vanity ſhews a dereliction of truth which equals the moſt lying production of the Conſular pen.

After labouring through a deſultory work of three octavo volumes, we can diſcover nothing of real uſe, which might not have been communicated in a ſixpenny pamphlet. The author's concluſion, part of which we ſhall copy, breathes the ſame ſpirit with the whole work. Men, ſince the commencement of ſociety, he tells us, have every where, and in all ages, been no better than wild beaſts; and now, except in France, there is no amendment. There indeed, as they have humbled the prieſts, and all the higher orders, there is ſome amelioration, and, if Mr. G. can make them adhere to truth, he expects a great deal more. But, let us hear himſelf.

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* A lady cited, not very wiſely by Mr. G., exclaims "why did he not die without making his confeſſions? he would then have been more worthy of our eſteem." V. 3. P. 64. Why? becauſe we ſhould not have then known many of the immoralities of which he had been guilty, and which he unblufhingly details. Speaking of his hero, Rouſſeau, our author ſays that, in his cynical retirement, "he regretted the abſence of men of worth and ſtill more that of amiable females: a woman of this deſcription appears; his reaſon abandons him, and he becomes a young man. Solitude is the aſylum of philoſophy, but to warm imaginations its dangers are extreme. It has always been my opinion that this ſuperannuated paſſion haſtened by many luſtres the termination of Rouſſeau's exiſtence." Ib. ib.

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"In coming from the hands of God, or rather, in emerging from the imagination of the poets, man was in the enjoyment of perfect happineſs, as the apologiſts of his innocence inform us. I am willing to believe them; but numerous ſocieties were not then formed. In forming theſe, what uſe did he make of that innocence, already contaminated by the continual inſtigation of ſelf-love. To govern, to ſubjugate, to oppreſs his fellow-men, that he might rule alone, behold his hiſtory. Does that of every quarter of the world inform us that he has ever changed? that his predominant inſtinct has left him? No, it remains as unchanged as that of the Lion or the Tiger." Vol. 3. P. 325.

Such is the judgment which he paſſes on all the human race, except France. *There*, he ſays, that men, "after having crouched under the great, and the prieſts, who enjoyed all the good things of this world, were led, by more general inſtruction, to compel the high and the mighty to paſs under their yoke. Once enlightened and to be plunged again in darkneſs, being impoſſible, except by ſome moral, or phyſical revolution of the globe, all men ſhould now ſay ignorance forged our chains, and we have ſuffered every evil inſeparable from political revolutions to regain our liberty; what ſhall we now do? what are we henceforth to be?" ib. 326. In anſwer to this he exhorts them not to *lie*, and promiſes them, if they will obey his precepts, happineſs without end! if they are to obtain happineſs only by obedience to this precept, we ſuſpect that it is ſtill at a great diſtance; for their private and political falſehoods have increaſed, are increaſing, and ought to be diminiſhed; though of that happy event we ſee not the ſmalleſt proſpect.

Upon the whole, this production is one of the many which the French revolutionary exploſion has uſhered into the world. France having ſucceeded in almoſt all her baſe attempts to innovate and deſtroy, a Frenchman, almoſt every Frenchman from the Conſul to the ſhoe-black, imagines that he can frame a more perfect ſtate of ſociety than any which has hitherto exiſted. This mania it was to be hoped would have ſubſided, as France muſt perceive how little progreſs ſhe has made either in liberty or happineſs, after all her horrible revolutionary exertions. But the predominancy ſhe has acquired by the want of union in the powers oppoſed to her, and the natural vanity of Frenchmen, have ſo blinded her eyes, that each individual conſiders himſelf, as well as his country, as the regulators of every thing here below; and that all nations can be intelligent, free and happy only in proportion as they liſten to the public and private dictates of France, and follow her example. May we not here ſuſpect ſomething ſimilar to the harangue of the fox who had loſt his tail? Moſt, if not all the falſe repreſentations of the preſent ſtate of France, and of her future expectations come from men who recollect how *little* they were under the monarchy, whoſe pride had been wounded by an overbearing ariſtocracy; and who moſt unaccountably forget that a military deſpotiſm, amid all the treacherous ſmiles to genius, learning, ſcience, and the arts, reduces the whole to one maſs of ſlavery. Mr. G. himſelf, in many parts of his work, marks how greatly his ſelf-conſequence

quence was hurt by being conſidered only as a compoſer of muſic; and judging from his own feelings, he more than ſuſpects that Voltaire, though he paid the moſt degrading court to Madame Pompadour, and fawned on every powerful noble, was prompted, among other ſimilar reaſons, to aid the cauſe of revolution from his being one day accoſted by a certain Duke only with a "*bon jour mon cher Arouet*," inſtead of a more reſpectful addreſs, which he thought his due.

We conclude, with applying to Mr. G. a maxim and anecdote in his own book.

"We may ſay with truth that men are always deſirous of performing things for which they are unfit, or in which they do not excel. A dying woman ſaid repeatedly to the prieſt who attended her in her laſt moments, *I ſhall go to heaven, to ſing the praiſes of the Lord.* To which the prieſt conſtantly replied *no, that is not the employment which ſuits you.* After the woman's death, —being aſked why he made this anſwer, becauſe ſaid he, during the whole courſe of her life *ſhe ſung out of tune.*" V. 3. P. 162.

L'Eſprit de l'Hiſtoire, ou Lettres Politiques & Morales d'un Pere a ſon fils, ſur la maniere d'etudier l'hiſtoire en general, & particulierement l'hiſtoire de France. Par Antoine Ferrand, ancien magiſtrat. 4 tom. 8vo. A Paris, chez le Veuve Nijon. An 11. 1802.

The Spirit of Hiſtory, or Letters, Political and Moral, of a Father to his Son, on the method of ſtudying hiſtory in general, and particularly the Hiſtory of France. By Anthony Ferrand.

THIS Book does not coincide exactly in plan or tendency, either with the work in our language of Bolingbroke, which bears nearly the ſame title, or with the celebrated reflections of Monteſquieu on the grandeur and decline of the Roman Empire, although it partakes of the nature of both thoſe performances. An idea of its nature will be beſt communicated by ſuggeſting the occaſion and intention of the compoſition. It was produced, as indeed the title announces, by a father to direct the mind of his ſon in the ſtudy of hiſtory. It preſuppoſes in the ſtudent no acquaintance with hiſtory. And its object is to ſketch the plan and order, according to which a young man ought to conduct his ſtudy of hiſtory; to point out the books which are fitteſt to introduce him to the acquaintance of all the nations, which have figured upon our globe; and above all to direct him in the reflections which he ought to form on the tranſactions, and on the political, moral, and intellectual condition of the different nations, whoſe hiſtory he may trace. With the bare mention of a few of the leading facts in the hiſtory of each people, the book is chiefly made up of the author's reflections, and is in ſhort a train of reflections, and ſcarcely any thing elſe, on the ancient and modern hiſtory of the world.

It is not a chain of reflections which ought to be ſpoken of without

without reſpect. The author ſhews himſelf to be well acquainted with hiſtory, and with the works of the ſoundeſt political writers; and the inſtruction which he has here collected from theſe ſources, is neither ſmall, nor injudiciouſly ſelected, nor inelegantly delivered. As it is a didactic book for youth, whatever reflections pleaſe the author, by whomſoever they were firſt ſuggeſted, he puts them down with the ſame freedom, as if they were his own; and he has no pretenſions to the character of an original thinker. It is not however to be denied that he has conſidered the hiſtory of mankind for himſelf, that his reflections have all a character of unity, which proves them, however they may have been previouſly made by other, to have been adopted by him, not becauſe they had been made by others, but becauſe they accorded with that train of thought into which his own mind had gone. Reflections too, which have not been anticipated, come not unfrequently from the author, and very often juſt, and ſenſible; but we are not of opinion that they deſerve the character of being very profound in moſt caſes.

The book is divided into four grand diviſions and conſiſts of reflections relative to ancient hiſtory, to what he calls intermediate hiſtory, to modern hiſtory, and the hiſtory of our own times. We ſhall give a ſhort account of the nature and value of the contents of the work in each of theſe diviſions as they follow in order.

The firſt part of the work relates to the hiſtory of the world from the earlieſt period, of which we have accounts, to the conſolidation of the imperial power in Rome under Auguſtus. The ſtudy of ancient hiſtory, the author ſays, ought to begin with the hiſtory of the Jews; becauſe it is the only one which carries us up to our common origin. And the letter, which he has dedicated to this ſubject is one of the moſt valuable of the book, would indeed be a valuable chapter in any book, and we do recommend moſt earneſtly the peruſal of it to any of our young readers, whoſe minds may have acquired a tendency to irreverent thought concerning the apparent difficulties which appear in that hiſtory. The author's obſervations on the character of this people, on their ſituation relative to their neighbours, on the nature of their laws, and on the events of their hiſtory, are uncommonly ingenious, and highly important. We ſhall tranſlate a few ſentences to ſhew how our author enters upon this ſubject.

"I ought to adverti ſe you, that this hiſtory, when examined to the bottom, ſometimes preſents great difficulties. We meet with facts, which cannot be explained by themſelves. We meet with others which appear irreconcilable with facts, related and confirmed by profane authors. Irreligion has erected a trophy of theſe difficulties: Voltaire, in particular, has attacked them with the arms of ridicule. But I would not adviſe young people to betake themſelves to ſo dangerous an inveſtigation; becauſe the mind much ſooner catches a jeſt preſented with delicacy and art, than a train of reaſoning, abſtract, or dry, which requires attention, and ſometimes fatigues it. If it ſhould happen, that on the ſimple peruſal, you ſhould be too powerfully ſtruck with theſe difficulties, the learned diſſertations of Dom. Calmet

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are what I conſider as moſt proper to remove them. Otherwiſe I ſhould not wiſh that you even attempted to read theſe diſſertations, until you have acquired a habit of meditating upon hiſtory, and of meditating with profit: now it is rare that one is capable of this labour before five and twenty years of age."

"In the mean time, anſwer to yourſelf, that theſe difficulties have been inveſtigated and explained by men of the greateſt genius and virtue; and that the difficulty of reconciling a few dates, or a few names, ought never to throw any doubt upon a hiſtory, whoſe certainty every thing, independently of revelation, atteſts. The hiſtory of Aſſyria preſents to us difficulties, much more inſoluble, into which the hiſtorians and critics have exhauſted every expedient of reſearch, without any one of them ever having doubted of the exiſtence of that empire."

"There is, beſides, an obſervation, which will appear to you more and more ſtriking, the more you become acquainted with the hiſtory of all nations. The firſt hiſtory of the Jewiſh people, the firſt book known, poſſeſſes a character, which belongs to it alone. The writer ſeeks not to ſupport what he relates by proofs and reaſonings; he thinks not of anticipating doubt, becauſe all that he ſays is only tradition, of which he makes a collection. That tradition was recent: it was, if we may uſe ſuch an expreſſion, ocular as far as regarded the hiſtory of Jacob and of Joſeph. Theſe firſt annals of the human race are accordingly written with a ſublime ſimplicity, and Rouſſeau might have ſaid of Geneſis, what he ſaid of the goſpel: *Ce n'eſt point ainſi qu'on invente.* Forgeries are not made after this faſhion."

"The ferocity with which the philoſophers of this age have attacked almoſt every thing, which belongs to the hiſtory of the Jews, ſhews how much they were entrameled by the unanſwerable proofs, which that hiſtory furniſhes of religion. Voltaire was never able to conceal the hatred with which the ſight of a Jew inſpired him. That ſentiment could not fall upon a man unknown, it fell upon the walking witneſs, who continually atteſted what the philoſopher would have wiſhed to deny."

To the hiſtory of the Jews ſucceeds that of the Phenicians, becauſe they were the firſt people who attained riches and refinement; and then the hiſtory of the Carthagenians, who being only a colony of the former, the hiſtory of the one ſeems to belong to that of the other. The Egyptians whoſe hiſtory follows, are a favourite people with this author, and he dwells a conſiderable time upon the progreſs of their greatneſs, their character, their government and religion. This too is a very agreeable and inſtructive letter. The hiſtory of the Aſſyrians and Perſians is the next ſubject, a very intereſting part of the hiſtory of mankind. A view of the political ſituation of theſe people, after they were united into one great empire, ſomewhat more favourable than the general account, is preſented by our author. The government and police of the country, he thinks, was far from bad.

He then advances to the important hiſtories of Greece and Rome. The firſt letter on this ſubject is intended, previouſly to entering upon the conſideration of the leading governments of Greece, to lay down what the author calls the principles of legiſlation. We have for ſome time been looking to find in the preſent writers of France not merely

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compliments to the exiſting deſpotiſm, for theſe are frequent but, as men conſtantly move out of one extreme into another, a defence of the principles of deſpotiſm itſelf; and we have been a little ſurpriſed at having had occaſion to wait ſo long. Without any particular appearance of flattery to the preſent rulers of France, rather with every appearance of ſincerity and good faith, the principles of legiſlation here laid down exactly correſpond with the doctrine known in this country by the name of paſſive obedience and non-reſiſtance. That we may be ſure to run no riſk of miſrepreſenting, we ſhall ſelect a few ſentences from the letter itſelf.

"The wiſe legiſlator then will judge that as the ſovereignty ought to conſtrain the people to obedience, obedience would be void, if the party which ought to obey had the right to judge that which ought to command, and to diſplace authority: that the ſovereignty therefore can never be tranſferred with the vague clauſe, that the people will obey if they are well governed, but will reſiſt if their governors behave ill: that ſuch a clauſe is the ruin of a ſtate. *Si, ubi jubeantur, quærere singulis liceat, pereunte obsequio, etiam imperium intercidit*, ſays Tacitus, who was no partiſan of tyranny: that this cry of liberty is for ever the watch-word of all factious men, *ut imperium evertant libertatem præferunt.* That the people once ſeduced by the ſound of liberty, follows blindfold, provided that it only underſtands the word: and that in the midſt of theſe violent diſſentions there is nothing to gain but for thoſe who have nothing to loſe. He will perceive that the abuſe of power is only a temporary evil, but its deſtruction a permanent one; and that the ſage Plutarch ſaid juſtly that people ought to ſupport bad Princes, as they ſupport the ſcourge of famine, of an inundation, or any other calamity."

As our own conſtitution is the only one which ever tempered complete freedom with the abſence of anarchy, from all that appears one would be tempted to conclude, that they were the philoſophers too of this country only, who, in principles, were capable to diſtinguiſh the point which lies between ſervility on the one hand, and licentiouſneſs on the other. The people whom this country looks up to as her wiſeſt men are as far from renouncing on the one hand their high independence of mind, and ſenſe of injury from whomſoever it comes, as they are on the other hand from imitating the late philoſophers of France, and calling upon the meaneſt of the people to judge of, and avenge the wrongs of their country. They do not judge with M. Ferrand that the tyranny of Algiers, or of Conſtantinople, which have laſted a thouſand years, are only a *temporary* evil. Nor do they think that the villanies of a bad Prince ought to be borne like the providential viſitation of a peſtilence or famine. But, though they would neither propoſe to butcher him, as the French did a good King, nor make a revolution to overturn the government, they would certainly adviſe to lay ſuch reſtraints upon him, that he ſhould not have it in his power to be very pernicious. And they are as far from propoſing to lay the people at the mercy of government, as to lay the government at the mercy of the people.

Our author having imbibed (we grant he has had no little reaſon) the

the moſt violent prejudice againſt every ſpecies of republic, reviews the ancient governments of Greece and Rome with none of the partiality with which the claſſical ſcholar in general regards theſe extraordinary nations. In Athens he can diſcover nothing but a turbulent, diſſolute, giddy rabble, without virtue either public or private. Lacedemon is a den of fierce and immoral ſavages, and her laws barbarous, and fooliſh. Rome was a tranquil, and flouriſhing, and happy ſtate, while ſhe remained under her kings; as ſoon as ſhe changed her government to a republic ſhe became diſturbed within, and deſtructive abroad. That people, ſays he, ſo proud, ſo reſtleſs, which foſtered ſo much hatred againſt the ſenator and againſt all pre-eminence; ſpent their blood during ſeveral ages for that ſenate which they deteſted, for thoſe patricians whom they envied, and yet increaſed their celebrity. Independently of the evils, without number, with which they loaded the univerſe, would they not have been more happy, if they had continued to enjoy under the pacific authority of their kings the tranquillity for which they were indebted to them? It muſt not however be concealed, that many of the obſervations made on theſe nations at the ſame time are not without their merit. Before concluding the firſt part of the work, there is a letter concerning India and China.

The ſecond part relates to the hiſtory of the world from the time of the eſtabliſhment of Auguſtus in the imperial power to the eſtabliſhment of the throne of Charlemagne. It conſiſts of reflections on the government of Auguſtus; on the perſecutions, and the informers which appeared under the emperors; on the ſtate of the empire from Tiberius to Conſtantine; from Conſtantine to Theodoſius; from Theodoſius to the fall of the empire in the eaſt; and from Theodoſius to the fall of the empire in the weſt. Then follows an account of the conſequences of the fall of the Roman empire, in Italy, in Spain, in Poland, Denmark, and Sweden, in Batavia, in England, in Gaul. And laſtly are two letters, one on the ſtate of France under the firſt race, and under Charlemagne, and another on the ſtate of the empire under that prince. An idea of the ſpirit of the reflections relative to this part of the ſubject will be beſt communicated by a few of the author's own introductory ſentences.

"The picture which will be diſplayed to your eyes in this ſecond part is of a very different ſort from that which is ſeen in the former. The great people, they to whom the aſtoniſhed world and ſeveral ages of victory had aſſigned that name, reduced all at once to the laſt excels of meanneſs and abaſement; the accomplices, the victims, or the ſlaves of all crimes united, attacked ſucceſſively on all quarters of their empire, fall into diſſolution, are annihilated, are metamorphoſed. Virgin nations make war, and identify themſelves with a nation reduced to degeneracy by its own greatneſs; and from the combination of ſo many ruins and different elements, wrought and faſhioned by the hand of time, or rather rough-formed by the ſhocks and rubs of a thouſand events, new nations ariſe which reſemble neither that which has created them, nor that which they have deſtroyed. Manners, language, religion, government, boundaries, all change, all take another form, new relations, another manner of exiſting. In fine even the perſon of the inhabitant

tant changes with the empire, to which he was attached: and a race of men, till then unknown, come to lay waſte at firſt, and then to renew whole kingdoms

"Amid all theſe changes wrought among ſo many nations, and even on the ſoil, which they inhabit, one thing is remarkable; 'tis the perverſity of men; or rather this appears to have ſurpaſſed at that time every thing which had hitherto been. The capital of the world appears to have accumulated, within herſelf, all the crimes of the univerſe, which, till then, were only to be found in hiſtory in ſcattered detail, but which hers has the advantage of preſenting in a maſs. And to whom is due this complete collection of barbarity? To an ambitious republic, which torn to pieces at home, while it triumphed abroad, ſhews into what a terrible condition a great empire finds itſelf reduced, when it has overturned its laws and its conſtitution. In vain will the government here follow the natural direction, and go from the great number to the ſmall. By not having legally regulated its procedure, it will have no certain procedure. All the reſentments of the factions of the republic and of anarchy will riſe up in continual ſucceſſion under a ſhapeleſs monarchy. What the tribunes and the ambitious men did formerly with the people in the forum, the freedmen, and the informers will do with the emperors on the ſteps of the throne; and the long duration which that empire ſhall notwithſtanding obtain under its new form, highly vicious as it is, will prove that monarchy, even ill conducted, is the only form of government which comports with ſuch great dimenſions."

The third part of this work relates to the interval between the reign of Charlemagne, and that of Louis XIV. of France; and compoſes a full half of the whole book. The ſubjects which it contains are the following; a ſlight general view of the empire after Charlemagne; the ſtate of France under the ſecond race; and the elevation of the third race; then an examination of the feudal government; an account of the ſucceſſive changes in the empire and in Italy, and of the growth of the papal power; inſtructions how to follow the changes which happened in France down to the time of Louis XI. an account of the general ſtate of Europe from 10th to 14th century, then an account of the firſt reigns of the third race, of the cruſades, of the political conſequences and effects of the cruſades, and of ſome alterations in the feudal ſyſtem by the grants of nobility and enfranchiſement; next follow the author's reflections on the ſtate of learning, of public inſtruction, and the adminiſtration of juſtice; an account of the parliament and of the ſtates general; then of the union of the hiſtories of England and France, and of the difference of their governments; and then reflections on the hiſtory from Louis le Gros to St. Louis; from St. Louis to Charles V.; and from Charles V. to Louis XI. This forms a ſort of epoch in the middle of the third part. We next receive a general idea of the hiſtory of 15th and 16th centuries. During this dark, and barbarous period, four events, the greateſt, perhaps, in the hiſtory of human kind, occurred; the reflections to which theſe events give occaſion are the next topic, the events of the diſcovery of gun-powder, of the art of printing, of the diſcovery of the mariner's compaſs, and of the diſcovery of America; the ſubjects which next follow

follow are the elevation of the Houſe of Auſtria; the obſtacles which it encountered in Turkey, in Hungary and Bohemia; the reigns of Charles VIII. of Louis the XII. and the league of Cambray; the bad policy of France, and the reign of Francis I: to theſe ſubjects ſucceeds an account of the ſtate of Denmark, of Sweden, and of Pruſſia at this epoch; the ſame for the Low-countries; the ſame for England; then we get an account of the wavering policy of France during that period; of the diſturbances on account of religion in France; of Henry IV. Sully, and Elizabeth of England: next follow the political effects of proteſtantiſm for and againſt the Houſe of Auſtria; the events which preceded the 30 years war; the 30 years war; the peace of Weſtphalia; the civil ſtate of France from Louis XI. to Louis XIV.; and reflections on the adminiſtration of Richlieu; and then ſome notice of the hiſtory of Aſia; of Perſia, India, and China; of Africa and America. Our limits will not permit us to inſert any extract in illuſtration of the merit of this part of the work; it is however ſuch that the part certainly is one of the beſt introductions to the hiſtory of the long period of which it treats, and the reflections, moſt frequently found, are often not deficient in ingenuity and acuteneſs.

The fourth part relates to a period of but ſhort duration, from the peace of Weſtphalia to the year 1748. The contents of this part are, the changes produced by the treaty of Weſtphalia; and the ſtate in which that treaty placed Europe; a general map of hiſtory to the death of Louis XIV.; the revolutions in England under Charles I. under Cromwell and the rump parliament, under Monk and Charles II. and under James II.; the revolution of Portugal; the revolution of Denmark, the revolutions of Hungary, of Poland, of Pruſſia, and of Ruſſia; the hiſtory of Louis XIV. to the death of Mazarin; to the peace of Riſwick; to the year 1715; the effect of the reign of Louis XIV. upon the interior condition of the kingdom; the ſtate of France until his death; from 1715 to 1748. Then follow a recapitulation of the work; general reflections on the balance, the credit and the policy of the ſtates of Europe; an account of the political ſtate of Europe at the middle of the 18th century; and laſtly an account of the moral and religious ſtate of Europe at the ſame period.

On the ſubject of a balance of power by land, the author ſpeaks with no great reſpect; we ſhall tranſlate what he ſays of the event of it by ſea.

"It is very different with regard to a maritime equilibrium, with regard to the poſſeſſion of an univerſal empire on that immenſe abyſs, which unites all parts of the globe. Under ſuch a deſpotiſm as this, all kind of balance would be entirely deſtroyed, and all ſtates would in reality find themſelves the ſubjects of one."

* * * * "The ſea, in conſequence of the maritime diſcoveries which have been made, and the improvements in ſhip building which have been introduced, has become, and can never ceaſe to be, the principal domain of commerce. If then a nation ſhould aim to engroſs that domain, the intereſt of

of all the reſt ſhould lead them to augment their relations with one another; they ought to make it their buſineſs to cramp the importations of that nation, to favour the importations of the others, and encourage their own exportations. If that nation ſhould refuſe to admit foreign veſſels freighted with goods, the produce of any other country except their own, all the other nations ought to behave towards them in the ſame manner. They ought always to regulate their conduct according to the conduct of that nation, and counteract with meaſure and diſcernment all the regulations, which they ſhould make."

This is a direct call upon all the nations of Europe to form a commercial confederacy againſt this country. And it is not a little aſtoniſhing, though at the ſame time not a little flattering to a Briton, to obſerve the hatred, and envy, which the commercial ſuperiority of his country excites in the breaſt even of the moſt moderate and wiſe of the French.

As far as religion and morality are concerned this author's principles are pure, and his opinion is reſpectable; and with ſome cautions reſpecting the tendency in the book to ſlaviſh principles in politics, we think it is a work which any father may with ſafety and advantage put into the hands of his ſon, as an introduction to the ſtudy of hiſtory.

Hiſtoire de France, depuis la Revolution de 1789. *Ecrite d'après les Memoires et Manuſcrits contemporains, recueillis dans les depots civils et militaires.* Par le Citoyen F. Emmanuel Toulongeon, ancien militaire, ex-conſtituant, membre de l'inſtitut national de France. 2 tom. 8vo. Paris chez Treuttel et Wurtz. An. 9, (1801).

The Hiſtory of France, from the Revolution in 1789. By Citizen F. Emmanuel Toulongeon.

THESE two volumes continue the hiſtory of France down only to the battle of Valmy, towards the end of Dumourier's firſt campaign, againſt the Duke of Brunſwick, and the King of Pruſſia; the time of the diſſolution of the Legiſlative aſſembly, and of the firſt meeting of the Convention. They contain however the moſt intereſting part, perhaps, of the hiſtory of the revolution; the cauſes which occaſioned the aſſembling of the ſtates general, the ſituation of the event, and of the nation, the views of the different parties, the conſtitution of the national aſſembly, the characters of its leaders, the acts of that aſſembly, the ſpirit of licentiouſneſs which ſprung up in the nation, and above all in the capital, and not a few of the unparalleled effects of that ſpirit. During the period, the tranſactions of which are here related, the moſt extraordinary facts, perhaps, in the revolution are contained, certainly thoſe leading facts from which all the reſt have flowed as neceſſary conſequences. Such are, beſides the conſtituting of the national aſſembly, and its operations, the aſſault upon

the palace of Verſailles by the mob of Paris, unqueſtionably with intention to maſſacre the Queen at leaſt; the conducting of the King and the Royal Family forcibly from thence to Paris; the King's eſcape from thence, capture at Varennes, and ſubſequent return to Paris; the formation of the jacobin club; the manifeſto of the Duke of Brunſwick; the inſurrection of the 10th of Auguſt; the murder of the Princeſs Lamballe; the confinement of the Royal Family in the Temple; and the ſucceſs of the military operations againſt the enemy on the frontiers. To have theſe events truly related and ſatisfactorily accounted for would be a gratification indeed. But without being of opinion that the writer of the preſent volumes is a mean author, with regard either to veracity or judgment, that gratification yet wants much of having been afforded us, in full meaſure, either by this author, or by any other.

We do not find it eaſy to characterize exactly this hiſtorian of the French revolution. That he is not a revolutioniſt, or anarchiſt, by any means, is certain. But he ſometimes does not diſapprove of actions, whoſe neceſſary effect, we think, is revolutionary confuſion and devaſtation. That his knowledge of the parties, and proceedings of France during the period of which he treats is extenſive and minute, he gives abundance of proof, and yet it is not always that his account gives us an exact conception of the tranſaction which he deſcribes, and ſtill ſeldomer of the chain of cauſes, which brought it on. Yet he is by no means an author devoid of enlightened views in the ſcience of government, or of diſcernment into the character of the parties which have ruled, agitated, lacerated, and deformed his country. He confeſſes the difficulty of preſerving oneſelf free from all party favour, or diſfavour, in deſcribing tranſactions, which engaged the paſſions of all men ſo deeply, and with which their minds are ſtill agitated, and he profeſſes his fears, that after all the pains, which he has taken to adhere to perfect impartiality, it may have happened that he has not. Thus far may be ſaid for him; he is not the advocate of any party; he brings forward the good and the evil of all parties apparently with equal indifference; and though we are frequently doubtful whether the colouring which he beſtows upon certain tranſactions is the exact ſhade which belongs to them; we frequently too have no doubt that it is. That it is difficult, amid the oppoſite exaggerations of enfuriated parties, and partiſans, to hit exactly the middle point, where truth lies, is abundantly certain; but we are obliged undoubtedly to every man, who has made, or who ſhall make, an honeſt effort to give us a fair repreſentation of tranſactions ſo intereſting in the hiſtory of mankind. We can only expect to approximate to the truth by the long and careful compariſon of many appoſite accounts.

No man condemns with greater ſeverity the ſcenes of cruelty, and even of diſorder, which Paris ſo frequently exhibited. But ſomehow he leaves ſomething very myſterious reſpecting the origin and cauſe of them. He aſcribes purer, and more moderate views to the legiſlative aſſemblies than we have been accuſtomed to do in this country, and

that

that they, as well as the king, were oppreſſed by the tyranny of the Pariſian mob. But he gives no ſatisfactory account of the producing cauſes of that atrocious and unnatural ſpirit which aroſe among that people. He frequently indeed alludes to ſome concealed cauſes; to a conſpiracy of ſecret perpetrators, by whom the wretched populace were inſtigated and hired; but he never attempts to deſignate them. Nor do we think it is very conceivable that a ſecret banditti, to whom all the legal authorities in the ſtate were ſincerely oppoſed, could long be the authors of ſuch public exceſſes, without being detected, and brought to puniſhment. And yet in the tempeſt of a revolution it is difficult to ſay what is poſſible, or what is not. It is poſſible that men of great wealth and power, or even of great cunning and addreſs might acquire ſuch popularity by their open proceedings, and the rabble, if long enough overlooked in the hurry of a new ſtate of things, might acquire ſuch an aſcendancy, that it might be dangerous to take off their favourites, however abominable the ſchemes might be thought, which it was known they were forwarding by means of that terrible engine, the mob.

What we ſhould have wiſhed above all things to have found an account of in any degree ſatisfactory, is, the immediate adoption of the revolutionary ſpirit by the French troops, which made them ſecond the views of the Pariſian rabble, and put it out of the power of the court or of the aſſembly to ſubdue the exceſſes, if they had been willing. But we are left as much in the dark in this matter by the preſent account as we are by all others. In ſhort, whether the tranſactions of the French revolution are too complicated, and intricate, to have been clearly as yet ſeen through by any body; whether a number of the ſecret ſprings are yet concealed; or whatever may be the cauſe; no one has yet delivered to us thoſe tranſactions in that clear order, in which we ſee one event always riſing out of another, and the hold of one link of the chain makes us maſters of all the reſt. Theſe events have always hitherto been delivered to us in ſuch confuſion, that it was impoſſible to tell which event deſerved to be joined to which, the eye has no line along which it can run; this event we are told happened to day, and that next day; and this is all the reaſon we perceive why this was the cauſe of that, more than that of this. In ſhort, we think it may very ſafely be affirmed of all the hiſtorians of the French revolution, whom we have yet ſeen, that they have neither underſtood the French revolution thoroughly, nor enabled their readers to underſtand it; and that even the beſt of them, if inſtead of the title *Hiſtory of the French revolution*, they had adapted the old French, title, *Memoires pour ſervir à l'hiſtoire*, would have conveyed a much truer idea of their performances.

The firſt enterprize of the French populace, and what firſt taught them their ſtrength, was the attack and capture of the Baſtile. We ſhall give, in as few words as we can, the account furniſhed by our author of the manner in which their minds were wrought up to this exploit. In the firſt plan is to be reckoned that commotion of their

minds, which had been neceſſarily excited by the diſputes between the parliaments, and the court, previous to the aſſembling of the ſtates general; by the difficulties in which the government was known to be placed; by the aſſembling of the ſtates general, from which the greateſt alterations and amendments were expected, without any kind of conception what theſe amendments were, or ought to be. When the ſtates general met, the extreme ſolicitude, which watched to ſee what their unknown proceedings ſhould prove, was turned into a ſcene of animoſity, and party rage, when the peculiar views of the clergy, and nobles, prevented the union of the bodies to deliberate on national improvements. After that union was effected, ſome extremely imprudent and childiſh interferences of the court took place. It was propoſed that the plan of ſettlement, or of reconciliation, as it was called, ſhould come from the king himſelf; and the counſel propoſed that he ſhould go to preſent it, with all the parade of monarchical power.—This ſays our author was imprudent. "As a meſſage, as a conciliatory offer, the ſtep might have been fortunate, but as an act of authority, it was at leaſt ill-timed." Neckar was appointed to draw up the plan. He had gone over it with the king, and every thing was agreed upon. After his labour, having returned home the night before the plan was to be preſented, a page brought him a note from the king; it was to intimate an alteration made in an article of the plan; a ſecond, and a third followed, and a change of three articles altered the whole. "Necker took the only reſolution," ſays our author, "which remained for him, not to be preſent on the occaſion, and thus to diſavow by his abſence a plan, which was no longer his." The king ſpoke only a few words, and delivered the plan to his Chancellor to read: the diſcourſe ended with theſe words, *If the ſtates ſhall not agree, the King will take upon himſelf the charge of the happineſs of the people.*

"This, ſays the hiſtorian, was a menace to diſſolve the ſtates. The Chancellor concluded with enjoining them to ſeparate, and to aſſemble again immediately by order, to deliberate on the plan propoſed. The two firſt orders (the nobles and clergy) retired; the third continued ſitting: this attitude was formidable; attempts were made to ſeparate them. The maſter of the ceremonies appeared from the king, and commanded the ſitting to be raiſed. After a ſilence of ſome duration, without moving, Mirabeau ſaid, Tell thoſe who have ſent you, *that by the bayonet only are we to be turned out here.* The deliberation continued. It is almoſt puerile to relate the little means which were afterwards employed to interrupt it: at firſt workmen with utenſils were made to enter the hall, as if to make reparations, then detachments of the guards, under arms, marched quickly through the hall. The deliberation was prolonged, and finiſhed by a decree, wherein they declared, that they remained in the ſtate in which they had been ſince their conſtitution, that is to ſay *National Aſſembly.*"

Next day when the members repaired to the hall, they found the doors occupied by guards who refuſed them admittance. A tumult enſued. The people collected in numbers. The firſt propoſal of the members

members was to hold their ſitting in the open air, before the windows of the king's apartment, and to invite him to join them. They withdrew into a neighbouring apartment. The people, crowding to the doors, conjured them not to abandon them. And ſoldiers quitted their regiments, and their poſts, to come, and guard the aſſembly. The minds of the people were raiſed to the higheſt pitch of agitation and enthuſiaſm. A ſcarcity of proviſions at the ſame time prevailed; "and the ill-judged proceedings of the court, ſays our author, were a ſpecious pretext to thoſe who wanted to aſſemble the people in order to throw them into agitation to make uſe of them.—The levying of certain tolls gave occaſion to the firſt collecting of the people, which was not a ſeditious aſſembly, but aſſumed the character of a general inſurrection, the public, and coercive force no where appearing."

"Some days before this event, an animated multitude had betaken themſelves to the doors of the priſon where ſome ſoldiers of the king's French guards were confined for breach of diſcipline; the priſons had been forced, and the priſoners conducted to the palace of Orleans. A deputation without public character had come to beg their pardon from the aſſembly; that deputation was not admitted: and the aſſembly confining themſelves within conſtitutional bounds, contented themſelves with entreating the mercy of the king to the culprits; the credit of the aſſembly was ſuch, that the ſoldiers were replaced in the priſons, and were liberated only by an order from the king. All forms were yet obſerved; the aſſembly, free, ſtill would have wiſhed for nothing, but peace, and public liberty; but the miſtakes of the court were ſoon to excite the revolution.

"Since the ſucceſs of Neckar, his removal had become the object of intrigue; paſſion, which makes no calculation, and flattery, which blindly ſerves the paſſions, at laſt obtained his exile: [illegible] had been uſed to perſuade the king that this miniſter, under an outſide of virtue, and demonſtrations of popularity, thought only of founding a perſonal authority on the ruins of the monarchy. On the 12th of July he received a ſecret order from the king to quit the kingdom inſtantly; and confidence in his character ſtill blending itſelf with the expreſſion of his diſgrace, the king recommended ſecrecy to him; he was obeyed. Immediately without allowing himſelf the ſlighteſt preparation, under pretence of a walk which he was accuſtomed to take every day after dinner, he mounted a carriage to quit the kingdom, and the king's letter ſerved him inſtead of a paſſport.

"Whilſt they were congratulating themſelves at court, the capital was taking arms, the buſts of Neckar and Orleans united were carried through the ſtreets; the gates were broken down and burned; at night the popular authority made the theatres be ſhut; the troops wanted to act, or rather the troops were wanted to be made act, for already they had an opinion.

"The prince Lambeſc, of the houſe of Lorrain, was tranſported to movements of anger, to acts of violence, as imprudent, as reprehenſible, in the public garden of the Tuilleries. The ſoldiers of the French guard declared themſelves for the people, fired upon the troops; the firſt blood flowed. Theſe movements had been foreſeen in the aſſembly. Reiterated inſtances, preſſing deputations had ſolicited from the king the removal of the troops. The new miniſters kept from him, as much as poſſible, the know-

ledge of events, which they flattered themſelves they ſhould always be able to treat as commotions of the hour.

" Mirabeau had firſt denounced the commotions of Paris, and propoſed an addreſs to the king, at firſt, adjourned, then reſumed, at the moment, on the advice and perſuaſion of La Fayette. * * *

" Paris was already in arms, the arſenals forced and pillaged; the Baſtile taken; and the king ſtill ſpoke as maſter, as arbitrator, concerning meaſures of repreſſion. On the very day of that great event, the magiſtrate, charged with the police of the capital, arrived, and being in the anti-chamber of the king, along with the deputation of the aſſembly who had come to announce it to him, he denied poſitively the facts, as exaggerated by fear, or ill intention. Nevertheleſs, from the evening preceding the 14th of July until morning, after a night of agitation and alarm, the alarm-bell ringing in all quarters, had aſſembled the inhabitants; the ſoldiers of the French guards had placed themſelves at the head of the different riotous parties; they made the guns, and the colours of the city be given up to them, they opened the priſons, &c. * * *

" The people had only that enthuſiaſm which is inſeparable from the firſt flaſhes of liberty, always tempeſtuous; but among the people were mixed perſons with projects or ſyſtems, who directed the enthuſiaſm, or payed the ferocity. It was a happy turn for the public weal which directed the general effervescence towards an enterprize, the audacity of which aſſumed a character of grandeur.

" The people demanded with loud cries, the attack of the Baſtile; ſome hours before, a crowd of citizens had collected thither, they had conferred with the governor; the outward courts were filled; about four hundred men having paſſed the firſt draw-bridge of the interior courts, the bridge was raiſed; and whether from diſorder, or as a meaſure of ſafety, the cannons were fired upon the multitude, who at firſt diſperſed, but quickly rallied again; the ſoldiers of the French guard took the lead in the attacks; they ſhewed great bravery, and were warmly ſupported by a briſk fire, which came from all points of the neighbouring houſes. The cannons arrived, and whether by a fortunate ſhot, which broke the chain of the draw-bridge, or by the intrepidity of a man, who made ſteps for himſelf by bayonets ſtuck into the wall, and went to ſaw the link which faſtened the chain, the bridge fell, and a way was opened to the ſecond ditch, near to which were the bodies of thoſe, who had fallen by the firſt diſcharge of artillery from the caſtle; the cannon broke the ſecond gate: a grenadier of the guards, and a young citizen threw themſelves in the foremoſt, the latter was killed; the croud followed, and the caſtle was taken."

We preſent this hiſtory of the revolution to our readers, as a work which may be uſeful to the man of reflection in making up his mind concerning that great event, and in the compariſon with other accounts may aſſiſt in rectifying his views. We neither regard it as a complete hiſtory, allowing its repreſentations to be always juſt; and although we are far from condemning it, for miſrepreſentation, we are not unfrequently of opinion that its views are not perfectly correct.

Une Année Memorable de la Vie d'Auguſte de Kotzebue publiée par lui même. 2d Edition originale revue & corrigée 2 *tom.* 12*mo. A Paris chez Henrichs. An.* 10. (1802) i. e.

A memorable year of the life of Auguſtus de Kotzebue; publiſhed by himſelf. Second original edition, reviſed and corrected.

WE are not to enter into the ſubject of this man's life and merits. We mean to confine ourſelves entirely to the preſent narrative, which is the hiſtory of his baniſhment to Siberia by the Emperor Paul I. This was an event which very ſtrongly excited the curioſity of Europe, though Kotzebue was neither a prince, a great lord, nor a miniſter. If Kotzebue deſerved this fate, it was as a man of letters, as an author. His works were ſpread abroad through Europe. The influence of the preſs is now underſtood to be ſo great on the affairs of the world that every one felt that ſuch a man as Kotzebue could neither be a good nor a bad man without affecting the intereſts of mankind. Some people talked of him as one of the worſt of men, profligate in his morals, an infidel in his religion, a revolutioniſt in his politics, and a ſharer in all the projected crimes of the illuminati. Of courſe ſuch people rejoiced at his taking off, as a ſecurity to mankind, and almoſt forgave the injuſtice of the means for the goodneſs of the end. The whole of this repreſentation however was denied by others. And they aſſerted that if Kotzebue was not a better man than others, it was never underſtood by thoſe among whom he lived that he was a worſe; that he was known to be an affectionate huſband, and an attentive father; and for the correctneſs of his political conduct, his employment, they ſaid, at the court of Vienna, as dramatic author to the Emperor, was ſufficient ſecurity. People had ſcarcely received time to expreſs all their fine reaſonings and ſentiments, when they were informed that Kotzebue's baniſhment was remitted, that he was recalled to Peterſburgh, and in high favour at court, and they were placed as much in ſuſpenſe with regard to this tranſaction, as they were with regard to almoſt every other tranſaction of that court at that ſtrange period. Kotzebue loſt no time in publiſhing an account of the tranſaction himſelf, which was greedily received. He profeſſes to tell all that he knows, and publiſhing it at the very period of the tranſaction, he gave the ſtrongeſt ſecurity that he did not very far depart from the truth in any important particular, by having many qualified to contradict him immediately if he did.

His account of his ſeizure is the following. He had lived a good many years in Ruſſia, and formed connections there. He had married a Ruſſian lady, and part of the fortune which he got with her was a ſmall landed eſtate in Ruſſia, which ſtill remained in his poſſeſſion. Having been three or four years abſent from Ruſſia, his affairs began to require his preſence, he wiſhed to renew his old connections, and his wife's impatience was very keen to reviſit her country and her friends. He applied for a paſſport to Baron Krudener the Emperor's reſident at Berlin, who wrote to him that he ſhould tranſ-

mit the requeſt to his court, and adviſed Kotzebue at the ſame time to apply to the Emperor himſelf. This Kotzebue did; and while his letter, containing his requeſt, and the motives which made it deſirable for him to obtain it, was yet upon the road, he received a ſecond letter from Baron Krudener, which is as follows,

"It is with great ſatisfaction, ſir, that I haſten to communicate to you the favourable anſwer of his Majeſty the Emperor concerning your paſſport. I have orders to diſpatch it to you, and to announce as quickly as poſſible the road which you mean to take, for the purpoſe of removing every obſtacle, which you might encounter without that precaution. You will have the goodneſs, ſir, to let me know, as ſoon as convenient, the plan of your journey, the liſt of the perſons who accompany you, and where I ought to ſend your paſſport, if it is not in your way to paſs through Berlin.

I am, &c."

On ſuch an aſſurance as this he paſſed the frontiers of Ruſſia, and advanced to the firſt poſt, the commander of which M. Sellin was his ancient friend. He had lived (ſays Kotzebue) near the eſtate of my wife. When I quitted Ruſſia on my laſt journey we had embraced one another on the ſame frontier; and pleaſed ourſelves with the thought that we ſhould meet upon it again.

"I ſpring out of the carriage. Sellin comes upon the ſtairs; I run to him, and embrace him; but he returns my affectionate behaviour with an air of gravity. I aſk him, if he does not know me; he utters not a word, and makes a bow, then makes an effort to appear amicable; I obſerve him, and am diſconcerted.

"My wife alights; the embarraſſment of Sellin chills her: he receives her however with politeneſs, and conducts us to his chamber. Weyrach, the player, who had followed us from Memel to Polengen, enters likewiſe without difficulty.

"My wife aſſumes an air of gaiety, as is natural among ancient acquaintances. Sellin returns it with a bad grace; at laſt he turns to me: Where is your paſſport?—In the poſſeſſion of the Coſſac officer.—He ſaid nothing, he was evidently troubled; the paſſport comes a few minutes after, Sellin reads it, and then aſks me; you are Preſident Kotzebue?—That queſtion was very ſingular from him: undoubtedly, ſaid I, I am.—In that caſe——ſaid he, but here he ſtopt, his face was pale, and his lips trembled—he then ſaid to Madam Kotzebue: Be not frightened, madam, but I have orders to arreſt your huſband."

It was a ſtrange proceeding in an Emperor, or if not in an Emperor, for him Kotzebue freely acquits, in a court, to delude a man by falſe appearances to put himſelf in their power, and afterwards to treat him in the manner which is here related. Poor Kotzebue was torn from the arms of his wife and children, hurried he knew not whither, nor even told for what his liberty was taken from him, and lodged at laſt in the moſt inhoſpitable region of the earth, ignorant if ever he ſhould be removed from it, or what fate awaited his deſerted family. As a delineation of a man's feelings in an uncommon ſtate of ſuffering this narative is powerfully intereſting. It is a caſe like

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one of thoſe, "contrived and played to catch ſpectators." It is one of thoſe ſituations into the feelings that ariſe out of which we have the ſtrongeſt curioſity to look, but a ſituation the feelings of which the world affords but few opportunities of having hiſtorically deſcribed, however often they may be pourtrayed from the imagination. If we could depend then upon this to be a faithful hiſtory of the mind of Kotzebue during the period which he deſcribes, it is a very valuable preſent to the philoſopher and the moraliſt. We confeſs that to us, judging by the internal evidence of the compoſition, it has every appearance of being to a great degree that faithful tranſcript which we require. There is no appearance of exaggeration, no ſeeming effort to move compaſſion or ſurpriſe. The incidents related are ſimple, and the feelings natural, and too much in the common road to be the ſuggeſtion of impoſture. We have little doubt that the thoughts here delineated are really the thoughts which paſſed through the mind of Kotzebue, while on the road to Siberia, while confined to that diſmal region, after the joyful news of his deliverance reached him.

The hiſtory of his own mind, however, is not the only thing, which renders this narrative of Kotzebue amuſing, and inſtructive. It notices many curious particulars in the regions, through which he paſſed, and to which he was confined, particulars which add not a little to our knowledge of theſe ſingular parts of the world. The characters too which Kotzebue met with were many of them remarkable; and Kotzebue well knows how to pourtray them. His mind indeed appears, from this ſhort hiſtory, to be particularly turned to mark the characters of men. And he has uncommon ſkill in deſcribing the little ſcenes, and intereſting incidents of private life, not a few of which he finds occaſion to introduce into this little work. We ſhall conclude this account with an extract or two, with which we are perſuaded our readers will be gratified.

The benevolence and kindneſs of the governor of Jobotſk he commemorates with affecting ſenſibility.

"I never quitted him," ſays he, "without conſolation, never at leaſt without having my affliction abated. His delicacy and ſenſibility found more than one road to my heart, and by more than one contrivance fed in it delicious hope.

"He himſelf was any thing but happy. Often, ſeated beſide him in his tent, did we caſt our eyes beyond the main of waters towards the immenſe foreſts which ſurrounded us. One day, giving free ſcope to his ſentiments, he ſaid to me, reaching out to me his hand; do you ſee theſe foreſts? they extend eleven hundred werſts to the frozen ocean. The foot of man has never traverſed them, they are inhabited only by wild beaſts. My government comprehends a greater ſpace than Germany, France, and European Turkey, taken together; but what advantages does it preſent to me? Hardly a day paſſes on which wretched objects are not brought to me, either ſingle, or in numbers, whom I neither can, nor ought to relieve, and whoſe cries pierce my heart. A heavy reſponſibility lies upon me; an accident, an occurrence which all human wiſdom and ſagacity cannot foreſee, a ſecret and malignant report, is enough to ſtrip me of my employment, my honour, and

my

my liberty. And what compenſation have I for all this? A deſert country, a horrid climate, and the company of the miſerable."

"For a long time had he fed his imagination with the idea of requeſting a recall, and never yet had dared to do it. Never may that time arrive! what will become of the miſerable exiles, when he, who is their brother, and their friend, ſhall be taken from them! may he find an ample recompence for all his ſacrifices in the feelings of his own heart! oh! when that man ſhall one day preſent himſelf before the tribunal of God, ſurrounded with all the innocent or unfortunate beings, whoſe pains he has alleviated, with whoſe tears, when he could not dry them up, he has mixed his own; when they ſhall all lift up their voices to bleſs him, what greater felicity can be conferred upon him by the ſovereign judge!

One very remarkable turn of thought, the offſpring of his ſituation, is related by Kotzebue.

"After ſupper," ſays he, "I uſed to play by myſelf at great-patience" (a ſpecies of game at cards for conſulting fortune) "and I went to bed more or leſs diſconſolate, (I am almoſt aſhamed to tell it,) according as I had played with ſucceſs or without.

"Whoever has paſſed through the furnace of affliction, has aſſuredly experienced, that a man is never ſo prone to ſuperſtition, as when he is unhappy. What would, in every other ſituation of life, be nothing at all, becomes in misfortune ſomething, a plank of riſque in the ocean; and in ſpite of this firm conviction that 'tis a plank not able to ſupport a fly, he wiſhes to catch it, and is diſtreſſed when it eſcapes from him. I confeſs that there paſſed not at Kurgan a night in which I did not propoſe, by the game I have mentioned, to determine whether I ſhould again ſee my family or not. When the game was ſucceſsful, I ſhould be wrong to ſay that it filled me with joy and hope, but it always gave me pleaſure; and when it was unſucceſsful, I ſhould be equally wrong to ſay that it encreaſed my affliction and diſcouragement, but it never failed to give me pain. Laugh at me, I give you leave, ye happy mortals, whoſe bark has always floated on the peaceful ſtream between banks crowned with flowers, laugh at the wretch who on the wreck of his veſſel beholds himſelf the ſport of the unbounded ocean, and wiſhes to lay hold upon every twig of ſea weed."

We cannot deny ourſelves the pleaſure of adding the following affecting remark.

"Even at Kurgan, ſays our author, did I find a charitable man, who offered of his own accord to ſend letters to my wife, and made one reach her much ſooner than by the ordinary mode of conveyance. If I name him not 'tis for reaſons eaſy to be conceived. My heart has named him a thouſand times before God.

"How I pity thoſe ſplenetic, unhappy philoſophers, who beſtow upon human nature an innate, original corruption! my misfortunes have confirmed me in the opinion that man may confide in man. How few pityleſs and inſenſible beings are to be found in my hiſtory! yes! it is my opinion, and I ſpeak it with conviction, be unhappy, and every where you will find friends; arms, and hearts will open at your approach, in the moſt diſtant, the moſt deſolate corners of the earth."

The latter part of the book contains an account of the author's employment

employment and ſituation at the court of St. Peterſburgh after his return, in which account ſome curious particulars are mentioned. And a ſhort appendix is ſubjoined, calling in queſtion the repreſentations in the work entitled ſecret memoirs concerning Ruſſia.

La plus grande action de Buonaparte, par un ancien Profeſſeur. 8vo. Paris. 1802. i. e.

The greateſt Action of Buonaparte, by an old Profeſſor.

IF the firſt Conſul ſhould take it in his head to eſtabliſh a *chair of Adulation*, in his new Univerſity, yeleped *the National Inſtitute*, he could not find a more fit ſubject to fill, fertile as France is in ſuch ſubjects, than this old Profeſſor, of whoſe notable work one ſample will ſuffice for *our* readers.

" All the powers are changed, diſconcerted, diſabled: the world is ſilent around him (Buonaparte.) Under the reign of Auguſtus univerſal peace prepared the birth of a moſt ſublime empire: under the Conſulate of *the auguſt young man*, it prepares the reſtoration of that empire.

" I might extend this parallel much farther"—No, good citizen, you had better borrow an Engliſh panegyric, and declare, what you may, with truth, declare, that

" None but himſelf can be his parallel "

" I could ſhew the miſtreſs of the world, embracing all nations in one bond, uniting all intereſts in one common centre; all the different manners, and languages are aſſembled; all diſtances removed; *all people ſubjected to the great people.*"—Gently, good citizen, fair and ſoftly, there is one refractory branch, at leaſt, of the great weſtern family, which, however humbled, has not yet ſubmitted to the *great people*—has not yet bowed the knee to Baal. " A young hero, *abſorbing* all factions, reſtraining all by the ſtrength and addreſs of his character, completes the picture: this was the moment choſen by the ſaviour of the world to convey to him an unknown light." Blaſphemous alluſion! but the paraſites of the great Conſul are wholeſale dealers in blaſphemy! ſo, indeed, were the paraſites of his great predeceſſor, Robeſpiere; if the former call *their* hero the envoy of God; the latter gave to theirs the attributes of the Deity!——" That light, after a laps of eighteen centuries, ſuddenly and totally extinguiſhed, now ſhines again: the compariſon is too ſtriking, the traits are too ſtrongly characteriſtic of the two epochs, the connection is too manifeſt, not to be perceptible by the dulleſt apprehenſion.

" The elements of human ſociety, which were almoſt diſſolved, joined together again and moulded anew; all the ties, broken by the dreadful convulſion, renewed in one common band; and, on the foundation of the great republic, *an univerſal republic beginning to raiſe its head*; ſuch is the grand work of the preſent day!" Pr. 16, 17.

This is ſpeaking plain language; and when we conſider that the French preſs is under the abſolute controul of the firſt Conſul; and that not one of his ſubjects, or, more properly ſpeaking, *his ſlaves*, dare utter or publiſh a ſentiment that is not perfectly congenial with

with his feelings and his wiſhes, unleſs, indeed, it be an author who wiſhes to be ſent to Guiana, it is no difficult matter to divine the nature and extent of conſular ambition. Thus, after twelve years of blood, plunder, anarchy, wretchedneſs, there are beings we ſee, who, unwarned by experience, are ſtill intent on completing the gigantic and deſtructive projects of the firſt revolutioniſts!

Collection de Memoires, &c. i. e. *A Collection of Memoirs and official Letters on the Government of the Colonies, and particularly on French and Dutch Guiana.* By P. V. Malouet, formerly Adminiſtrator of the Colonies and of the Marine. 8vo. 5 Vols. Paris. 1802.

IT is impoſſible for any one, who is not perſonally intereſted in the diſcuſſion, to wade through this almoſt boundleſs ocean of colonial diſputes, letters, and diſſertations. M. Malouet is certainly a man of information and talents, and, notwithſtanding the extreme tediouſneſs of his work, has ſuggeſted a variety of conſiderations highly uſeful to the poſſeſſors of the colonies, to which they relate. Knowing what his opinions are on the ſubject of the revolution, we cannot but pity his feelings, when penning a panegyric on the hero of *Tenaſco*, of *Alexandria*, of *Jaffa*, and of *Acra!*—But ſic Fortuna jubet.

Les Contemporains; i. e. *The Contemporaries*, by Retif de la Bretonne. 12mo. 2 Vols. Paris. 1802.

CITIZEN Retif de la Bretonne is one of the moſt voluminous writers of which the French republic can boaſt. The title which he has choſen is an admirable one, it muſt be confeſſed, for a *maker of books*, who conſiders *quantity* and not *quality*, in his compoſitions; and accordingly it has already ſerved him for ſome dozen of volumes, before the two little miſerable volumes, now before us, were uſhered to the world. When we conſider that the avowed object of this writer, *is to form the minds and hearts of youth*, and that his book is filled with dirty accounts of the dirty intrigues of the lower claſſes of ſociety, indignation at the man who can ſo write is almoſt ſtifled by a ſuperior ſentiment of compaſſion for the unhappy youth who are to be ſo inſtructed. That ſuch a miſerable ſcribbler ſhould revile LA HARPE is perfectly natural; dullneſs is ever enraged at genius, and ignorance muſt ever vent its ſpite at knowledge.—Woe be to the parents who can put ſuch works into the hands of their children; and woe be to the nation who can give encouragement to ſuch authors!

Επικοινία εἰς τὰς ἀρετὰς τῦ ἥρωος ΝΑΠΟΛΕΟΝ ΒΟΝΑΠΑΡΤΕ πρώτυ κοισόλυ τῆς γαλλικῆς πολιτείας, συνιθεῖσα παρὰ τῦ ἐν ἱερεῦσι ΠΟΛΥΖΩΗ ΚΟΝΤΟΥ τῦ ἐξ Ἰωαννίνων, καὶ ἀφιερωθεῖσα τῇ μεγαλοπρεπεστάτῃ συζύγῳ τῦ αὐτῦ ΒΟΝΑΠΑΡΤΕ. Ἐν Παρισιοις παρὰ τῦ τυπογράφυ ΕΒΕΡΧΑΡΤ Αωβ.

Poeme Epique sur les Exploits du Heros Napoleon Bonaparte, &c. i. e. *An Epic Poem on the Hero Napoleone Buonaparte, first Consul of the French Republic*; composed by M. Polyssois Contou of Joannina, and dedicated to Madame Buonaparté, wife to the First Consul. 4to. Pp. 48. Eberhart, Paris. 1802.

M. Polyssois Contou is one of the Canons of the Greek Church; he was born at Joannina, and went to Paris, some months ago, to examine certain manuscripts in the national library. The French publications of the day contained the following Epigram which he made upon Paris, the magnificence of which had astonished him.

Ἡρωϊχὸν ἐπίγραμμα.

Ως πῶλιν ἐψιμέλαθρον ἐνίσπω Παρισίων μι;
Ἡ νῦν θάμβος ἐτὶ θη ἀκήρατον, ἔρμαιε κόσμυ,
Μοῦνη δ' ἡρώων ἀέρων αὐχεῖ ζοφίης τε·
Ἄλκαρ ἐπὶ με σιγᾶν, φεῦ, ἰδ' ἰδμοσύνην Παναχαιῶν.

Which the author has thus translated into Italian prose. "Come io potrei lodare, o nominare la citta fabricata d'altissimi Palazzi di gran Parizi? laquale adesso e diventata il miracolo immortale e sostegno dell' universo. Perche lei sola si vanta di tanti heroi uomini, e di tanta sapienzia. Oime! perche devo tacere la magnanimita, e la sapienzia degli antichi Greci."

This is the rhapsody of a man who has past his life in a garret; and is wholly unworthy a writer who can compose such poetry as this book of Mr. Polyssois's contains. It required, indeed, the magic powers of the bard's eye "in a fine phrenzy rolling," to discover in Paris, a city drenched in the best blood of France, "an immortal miracle and the *support* of the world." And who, but a poet, would have assigned *wisdom* as the characteristic of a Parisian? Either this is absolute dotage, or profligate adulation. At all events "'tis pitiful, 'tis wondrous pitiful."

The author has before composed several Greek Poems which are holden in estimation in Germany, a country whose literati are fully capable of forming an accurate judgment of their merit. He is also the author of a Greek Grammar printed at Buda in Hungary, and dedicated to the brother of the reigning Prince of Wallachia. An edition of Xenophon, published at Vienna in 1793, is likewise ascribed to him.

M. Polyssois intends to publish the letters of Aristænetus, having obtained the necessary permission from the licensers of the press at Vienna. This publication is calculated to excite the curiosity of all Greek scholars, for, besides the manuscript at Vienna, hitherto

supposed

ſuppoſed to be the only one extant, M. Polyſſois has been ſo fortunate as to diſcover another manuſcript on parchment at Joannina. There can be no doubt but that, with the aid of the variations in theſe two manuſcripts, and of his own intimate knowledge of the Greek language, he will be able to produce an uſeful work, and to render an acceptable ſervice to the literary world.

Of the poem before us it may be truly ſaid "materiem ſuperabat opus." It contains many beauties, and a great diſplay of genius, exerted on a moſt unworthy ſubject. But it has its defects, and, worſt of all, fear or flattery has deterred him from pointing the *moral*, and from exhibiting ſucceſsful vice in its true colours. The French tranſlator has been guilty of an impropriety in denominating it an *Epic Poem*, as it does not properly belong to that claſs of poetry; and the bard has been guilty of a much greater impropriety himſelf in introducing the perſonages of the heathen mythology in his deſcription of modern events. What, in the name of common ſenſe, have Jupiter, Neptune, Apollo, and Minerva, to do with Buonaparte, Berthier, Kleber, and Deſaix; with the invaſion of Italy, the expedition to Egypt, or the downfal of the directory? And to complete the abſurdity, Minerva, who is the guardian angel, and divine patroneſs of his hero, is made to dictate the reeſtabliſhment of the Romiſh religion!!!

Some of the beſt verſes in the poem are to be found in the deſcription of the God of the Nile, affrighted (as well he might be) at the arrival of the French.

Ὀψὲ δὲ ταῦτ' ἔνεισι χρυσόῤῥιθρος βαθυπώγων
Νεῖλος, ἀϊσσό Ζεφυρὴ γε καλαῤῥάκτων ἀτενίζων
Ἔνθα μοῦ' ἀγλαέων Νυμφῶν ὕδε αἰὲν ἀναύει.
Ἤ σι δ' ἔειπεν· Θαμβεῖ ἔχει μ' αἰνόν. τί δόρκω;
Τίς ξρότος ἄξεια πορθεῖ ἀῤ' Ἀιγύπτιο ταλαίνης;
Ἠφαίστοι ὁλοῇ μήτι κρείσσω καλαπεφνθών;
Ἦγ' ὑψιβρεμέτα Ζεὺς παῖ' ὀλίσει γε κερανοῖσ;
Ἢ Δαναοὶ ἦκον, ἰδ' Ἀλξάνδρισ Πελίνοιοι,
Τῶν κέκρ ἀεὶ ἔσκι κατ' υσμίνας ἀτερπέων;———P. 18.

In the following paſſage in which the author ſpeaks of the Greeks who fell in the different actions in Egypt, the national ſpirit breaks forth, and proves that the deſire of recovering their ancient liberty is not extinguiſhed in the boſom of that people.

Ἦχι τ' Ἀχαιῶν παῖδες ἰδ' υσμίνην ὁλικοῖο,
Καίπερ ἀειράμενοι, τόγ' ἔκον, τὲ τρόπαια καῖ' ἐχθρῶν.
Ἀιὲν ϑ σωτῆρισ ὅδ' ἔθεσαν ὥπασαν ἀλκὴρ
Ἑλπυόμενοι ἔπτα κατ' ἐλευθερίη, γε τυ χίην
Μακρῆς ἔμμορσ διθὰ πήδας Ζεπτιόλιος ΛΟΙΚΩΣ.

M. Polyſſois informs us that he has begun another poem, entitled the *Galliad*, in which he means to deſcribe, in heroic verſe, the different events of the French revolution. But, ne ſutor ultra crepidam;

pidam; it is not the buſineſs of a poet to trace the horrid annals of that diſaſtrous period; which muſt be held up by the hiſtorian as the terror of the preſent, and as a leſſon, to future, times.

MISCELLANEOUS.

An Eſſay on the Leviathan and the Behemoth of Scripture; occaſioned by ſome recent diſcoveries. By John Whitaker, B. D. Rector of Ruan Lanyhorne, Cornwall.

(Concluded from Vol. XII. P. 531.)

BUT let us now turn to the Leviathan's aſſociate in ſcriptural grandeur, the Behemoth. *That* being a native of the ſea, *this* will of courſe be a native of the land. The two parts of the terraqueous globe will thus be properly repreſented, by the two largeſt animals in it, the largeſt of the marine, and the largeſt of the terreſtrial. Yet, the moment we look into modern commentaries on ſcripture, we find this natural diſtribution overturned, and both the animals produced as inhabitants of the waters. This is very ſtaggering to our faith, at the very firſt peruſal: and appears more than ſtaggering, as we *trace* the lineaments of the Behemoth in Job's deſcription of it. The Vulgate accordingly notes the Behemoth in a marginal obſervation, to be "a woodland animal, as the Hebrews ſay, while the Leviathan is a "marine animal."*

"Behold now BEHEMOTH," cries God to Job, "which I made with "thee, HE EATETH GRASS LIKE AN OXE." Behemoth therefore comes forward to our view at once, as an animal of the land. For can any ſtrokes of deſcription afterward obliterate this ſtrong line of colouring, except they be aſtoniſhingly powerful in themſelves. The animal is characterized in general as a feeder upon graſs like an oxe; graſs then muſt be preſumed by every one, to be his regular food: and graſs, without ſuch an oppoſition of touches as will almoſt amount to a contradiction in terms, muſt be conſidered as meant to be pointed out for his regular food. Yet, to ſhow how commentators love like oſtriches to hide their heads in the reeds while their rumps are all expoſed to ſight, Patrick conſiders the Behemoth as the RIVER-HORSE; and ſets him to "*live* among the fiſhes in the great river of Egypt, "but" to "*feed* upon the earth, and" ſo "eat graſs like an oxe." The contraſt between living among fiſhes and feeding upon graſs, proves the graſs in Patrick's opinion to be only food *occaſional*. Nor is the fact different with the river-horſe himſelf. He reſides principally at the *bottom* of the rivers in Africa, indolently repoſing there in general, and there remaining for many minutes together. But hunger, that ſtimulation of nature into energy when every other impulſe fails, of courſe ſtings him into briſker exertions. He comes upon land and he returns into the river, in actual purſuit of food. When he returns, he ſeldom looks about him till he has reached the middle nearly of the river. Here he ſeeks for the large water-herbs, particularly the root of a large water-lilly. This is frequently ſeen by perſons in a boat

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* Job XLI. "Nunc animal ſylveſtre, ut dicunt Hebræi, ſicut Leviathan "marinum animal."

upon

upon the ſurface; not indeed of the muddy Nile, which reflects no picture of what is paſſing in its bottom, but of the Niger and the Zara, which roll upon gravel or rocks, and exhibit all that is in vivacity of motion within. He roots up theſe herbs with his noſe, like a hog; fills his ample mouth with them; and then, in vaſt morſels half-chewed, ſwallows them down his ample throat. Vegetables thus appear to be his principal food, but the vegetables in the water; as he cannot ſwim, and cannot even walk with ſwiftneſs. Yet, when vegetables fail, he has recourſe to the fiſh among whom Patrick ſays he lives. Three or four river-horſes have been ſeen from the ſurface, forming at the bottom a kind of cord acroſs the current, and ſeizing upon ſuch fiſh as were forced down by the violence of it. Yet both fiſh and vegetables fail the river-horſe at times. Then he ventures upon ſhore, not to "eat graſs like an ox" as Patrick fancies he does, not even to "feed upon the ſtanding corn," as Pliny ſurmiſes he does*, but in fact from what we have already ſeen, and from what we ſhall inſtantly ſee, to ravage the plantations on the banks, in order to ſeize any cattle that he can ſurprize, and (as the natives of Africa aſſert) to devour even any children that he can catch. So very different is the Behemoth from the river-horſe, *this* perhaps never eating graſs at all, *this* certainly feeding only upon fleſh-meat at times, but frequently feeding upon fiſh only, and habitually feeding upon water-vegetables alone!

"Lo, now his ſtrength is in his loins, and his force is in the navel of his "belly," where other animals are weakeſt. "He moveth his tail like a "cedar;" or (as the Septuagint renders the words) "he erects his tail like a "cypreſs;" or, as Patrick amazingly proceeds in his courſe of contradictions to fact, "he hath a tail as thick and as ſtiff as a cedar, but he bends "and throws it back at his pleaſure;" when all the while the river-horſe has a tail actually flat and pointed, "the ſinews of his ſtones are wrapt together," or (in Patrick's juſt explanation) the nerves of his thighs are ſo many, that they are intricate and perplexed one within another. "His "bones are as ſtrong pieces of braſs, his bones are like bars of iron;" or (in the language of the Septuagint) "his ribs are ribs of braſs, and his back-"bone is caſt iron;" or (in the language of the Vulgate) "his bones are "as pipes of braſs, his cartilages are as plates of iron."‡ What an animal of extraordinary robuſtneſs have we here before us! If we dwell only on the picture drawn by the pencil of the Septuagint, as the moſt authentic of the three, we ſee ſuch an animal as has never been delineated to the world before or ſince. No other could ever be ſaid with any poſſible propriety of meaning, to have for "his ribs ribs of braſs," and for "his backbone" to have "caſt iron." The words indeed convey ſuch an idea of corporeal ſtoutneſs, ſolidity, and ſtrength, as makes us ſtare with aſtoniſhment at the portrait. What is the might of the river horſe to this? He has been known to ſeize a boat with his teeth, and to ſink it by the tenacity of his jaws. Or he has been known to come under a boat with ſix men in it, raiſe it on his back out of the water, and then cant it aſide into the water again. Yet what are ſuch exertions, to what we have reaſon to expect from a "back-"bone" that is formed "of caſt iron," and from "ribs" that are built "of "braſs"? They are truly trifling in themſelves, the petty labours of a Her-

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* Pliny viii. 25. "Depaſcitur ſegetes."

‡ Vulgate "Oſſa ejes velut fiſtulæ æris, cartilago illius quaſi laminæ "ferreæ."

cules

cules ſtrangling a ſnake in his cradle, who in his maturity of life is to encounter lions and to ſubdue hydras. *Thus*, as the deſcription adds, " he is " the chief of the ways of God; he that made him can make his ſword to " approach unto him"; or, in the loftier and therefore juſter language of the Septuagint, " he is the head of the Lord's creation, MADE TO BE PLAYED WITH," as was ſaid of the Leviathan before, " BY HIS ANGELS." This indeed carries (as before) a ſtrong ſublimity of ſenſe with it, while our verſion has really no meaning at all. Patrick however has attempted to engraft a meaning upon it, which the words themſelves do not bear; he applying them to the river-horſe thus, " he that made him hath faſtened ſuch crooked " teeth in his jaws, that therewith he mows the graſs and the corn as with a ſcythe." But, as we have already ſeen, the river-horſe perhaps, even probably, even *very probably*, eats not graſs at all, much leſs mows it down as with a ſcythe; becauſe the only vegetables, that we know he certainly eats, he mows not down with his teeth, but roots up with his noſe. Nor does he appear, when he invades the plantations upon the banks of his rivers, ever to mow down the corn, or even to eat it; as an animal ſo large, ſo ſtrong, and ſo heavy, muſt commit dreadful havock in a plantation, even by his walking through it in hungry queſt of animal food.* To drive him from it, the principal practice of the inhabitants is to light fires, to ſtrike drums, and to raiſe cries, in order to overpower the ſtrong impulſe of neceſſity, and to ſend him into his own element again. Should they bring any weapons of aſſault againſt him, and actually give him a wound, they know he will turn upon all his opponents, and overſet all the plantation in his courſe. Their attention to their property, therefore, is ſafety to the perſon of this robber, who comes only in the night generally, who is therefore as timid as he is inoffenſive, and who is inoffenſive (we muſt ſay) becauſe he is timid. He attacks only upon the ſpur of ſome ſharp provocation. Thus he aſſaults the boats navigating on the current, only if any of the crew accidentally ſtrikes him with his oar; but on land his power is ſtill feebler than it is in the water. He moves ſo very ſlowly on land, that any animal with a common proportion of briſkneſs is able to eſcape him. And this circumſtance alone proves his deſignation from his creator, to be almoſt excluſively for the water. The river-horſe then cannot be the Behemoth, becauſe the former neither " moveth" nor can poſſibly move " his tail like a cedar," having not from nature a large long tail capable of a very lofty erection; becauſe the river-horſe is not known to eat graſs at all, but *is* known to eat water-herbs, to eat fiſh at times, or at times to eat land animals, while the Behemoth is marked by the moſt oppoſite of all characters, that of " eating graſs like an ox"; and becauſe the river-horſe, though ſtrong, has not a thouſandth part of the ſtrength, which an animal with ribs of braſs and a backbone of caſt iron muſt have had.--But we come to circumſtances ſtill more characteriſtic; and ſhall now wonder more than before at the folly of making the river-horſe to ſtand for Job's Behemoth.

" Surely the mountains bring him forth food, where all the beaſts of the

* " I could never be well informed about the Hippopotamus, and only " heard that *they* have been ſeen about Damiata, and that by night they had " *deſtroyed* whole *fields of corn*, but I take the foundation of this account to " be owing to one that was taken there ſome years ago; they ſeem to be " natives of Ethiopia, in the upper part of the Nile, and it muſt be very " ſeldom that they come down into Egypt." Pococke's Travels, 1. 202.

field play. He lieth under the ſhady trees, in the covert of the reed, and fens. The ſhady trees cover him with their ſhadow, the willows of the brook compaſs him about." All this plainly points at a land-animal, an animal habitually on land, and on land *not* Egyptian, *not* compoſed of *two* ſhelving banks of ſand, that are divided by the Nile and overflowed every ſummer by its waters; *but* having mountains ſtocked with beaſts grazing, having vallies either covered with reeds or reduced into fens, having trees in both to overſhade the beaſts couching under them, and having brooks in the bottoms to ſpread their willows over them as they drink. All this is ſo plain, that my curioſity is much excited to learn, how Patrick can poſſibly *hold up his blanket to the ſun* here. Yet he holds it up thus: "For he goes," ſays the critick concerning the river-horſe, "in the *night* to *graze upon the hills*;" when *ordinarily* the river-horſe in the *evening* goes only to *ſleep* upon the *bank*, when *therefore* he hardly ever ventures far from the bank, and when *conſequently* he could never be ſaid to have "the *mountains* bringing him forth food;" even *extraordinarily*, if he ranges farther, ranges only becauſe hunger prevents him from ſleeping, and ſends him, not up the mountains for graſs, but into the *plantations* upon the *plains* in queſt of animal food. Yet the river-horſe is additionally ſaid by Patrick, as the converter of him into a Behemoth, in the night to graze upon the hills "in the company of the *reſt* of the beaſts of the field:" an animal, actually walking into the river with his head foremoſt, actually walking down its banks under water, and actually walking to the very bottom, as if all was air above or all was land below, who thus proves in the ſtrongeſt characters his appropriation to the water for every thing except ſleep, being here made by Patrick one of "the beaſts of the field." Yet theſe beaſts are ſaid by him to be, "who ſport themſelves in thoſe rich paſtures;" as if the rich paſtures of Egypt could ever be "the *mountains*" of the Behemoth, which "bring him forth food," and in which "*all* the beaſts of the field play." But, as Patrick adds, "in the day he lieth down in ſhady and cloſe places, under the covert of the reeds, in fenny mud;" when this aſſertion is as falſe concerning the river-horſe, as it is ſtated to be true concerning the Behemoth. The river-horſe indeed ſleeps ordinarily at *night* upon land, but ſpends his *day* ordinarily in the water. Nor is his abode ſaid merely to be "in ſhady and cloſe places," as Patrick tacitly inſinuates it was, and ſo perhaps has made himſelf believe the depths of the Nile were meant; but "under the ſhady trees," which can be only upon land. Accordingly "the buſhy trees," adds Patrick himſelf, "which are very numerous, afford him ſhelter." Yet *buſhy* trees certainly are not *very numerous* on the bank of the Nile; almoſt the only trees there being palms with tall bare ſtems and ſhort rounding heads, ſeldom combined into a wood, and even then affording as little ſhelter as ſhade.* "As the land of Egypt *does not in any part run into wood*," ſays an author who ſaw with his own eyes, aided indeed by the ſpectacles of learning, who yet writes too frequently without a juſt confidence in his ſpectacles and eyes, but here exerts a peculiar energy of mind; "*it is much to be queſtioned*, if *there are any trees in it*, which *have not been tranſplanted to it from other countries*.†" "He is incompaſſed with the willows and the oſiers," does Patrick ſubjoin, "which grow in abundance on the banks of the Nile;" which however do *not* grow in abundance

* Norden's Views of Egypt in plates. † Pococke 1. 205.

there,

there,† and which (if they did) would not prove the point. Unwarily has Patrick ſuppreſſed the characteriſtick circumſtance of them, that "the willows *of the brook* compaſs him about." And the land of Egypt is ſtrikingly diſtinguiſhed from the country of Canaan, in Moſes's deſcription of Canaan to the Iſraelites ſoon after his and their migration out of Egypt, by *that* being what *this* was not "a land of *brooks of water*, of *fountains*, and *depths* that *ſpring out of valleys and hills*.‡" No other words can ſo ſtrongly as theſe characterize any land, in oppoſition to the region of Egypt. But let us now ſee, how the Septuagint renders this remarkable paſſage. "Aſcending upon the abrupt creſt of the mountain," ſays that verſion concerning the Behemoth, "he makes joy to the quadrupeds in the *Tartarus* below;" the altitude of the mountain reducing the valley below into a kind of *Tartarus* to the eye, and the quadrupeds in *this* rejoicing to ſee ſo huge an animal mounted upon a ridge ſo high, yet looking down with ſuch known complacency upon them; when the river horſe could not poſſibly have mounted ſuch a hill, and (even if he could) muſt have thrown the quadrupeds into terror by his remembered ravages among them. Yet ſo much has the magick of criticiſm been operating upon the mind of poetry, that the river-horſe has been ſet up by a modern poet for the actual Behemoth, illuſtrated by *his* name, even honoured with *his* character, and hence exhibited as an animal the very oppoſite to what he is. Thus "the hippopotamos or river-horſe," is deſcribed by Thomſon, as poſſeſſing a *little* of the character of the river-horſe, but being abſolutely the Behemoth *in all his greater qualities*.

> The flood diſparts, behold! in plaited mail
> Behemoth rears his head; glanc'd from his ſide,
> The darted ſteel in idle ſhivers flies.

So far we have a deſcription only of the *river-horſe!* But we inſtantly turn to the *Behemoth* himſelf.

> He fearleſs walks the plain, or ſeeks the hill;

when the *river horſe* walks ſeldom upon the plain, becauſe he walks awkwardly on it, never ſeeks the hills becauſe he cannot climb them, and is ſo little fearleſs as to keep always cloſe to the river, ready to take refuge in it from the mere terror of ſounds.

> Where, as he crops his varied fare ——,

which he crops not at all, as what he comes to ſeek in his landing upon the bank is merely *ſleep* in general, and what he ranges occaſionally to find in the plantations near, during the night, is only *animal food* for his extreme hunger;

> —— —— —— the herds,
> In widening circle round forget their food,
> And at the harmleſs ſtranger wondering gaze.

This is apparently the picture in Job concerning the Behemoth, applied with a direct contradiction to facts, and ſubſtantiated in the river-horſe by

† Norden's Views. ‡ Deut. viii. 7.

the mere myſticiſm of credulity. All the land-animals muſt flee at his approach, as they apprehend his ravages from what they remember of them. And he, who remembers them beſt himſelf, has always therefore an apprehenſion of man upon him, ſo retires before a fire, a drum, or a cry, moves into the river, and then, as ſafe in his own element, lifts up his head like a bully to roar in a cowardly defiance of his foes. So groſsly in deſcribing him, has poetry been bewitched by criticiſm! Yet it was not always ſo; as Milton, who read his Bible more critically than any other of our poets, and who wrote at the very appearance of theſe new notions, yet writes as if he were either wholly unconſcious of or entirely ſuperior to them. Thus he delineates the Leviathan as a whale, in the following lines:—

— — — There Leviathan,
Hugeſt of living creatures, on the deep
Stretch'd like a promontory ſleeps, or ſwims,
And ſeems a moving land, and at his gills
Draws in, and at his trunk ſpouts out, a ſea.

Thus alſo he diſtinguiſhes the Leviathan again from the Crocodile, and the Behemoth from the River-horſe, in other lines additional:—

— — — Scarce from his mold
Behemoth, biggeſt born of earth, upheaved
His vaſtneſs; fleeced the flocks and bleating roſe,
As plants; ambiguous between ſea and land,
The river-horſe and ſcaly crocodile.

Yet ſuch had been the general change of opinion among ſcholars, in the interval between Milton and his laſt great annotator; that the annotator thought himſelf obliged to apologize in a note, for this ſtrange perverſeneſs in his author. "It *ſeems*," cries Newton, "as if Milton was of the former opinion," the old opinion of Leviathan being the whale and Behemoth the elephant, "by mentioning Leviathan among the fiſhes, and the river-horſe and ſcaly crocodile, as diſtinct from Behemoth and Leviathan; and *there is ſurely authority ſufficient* to *juſtify* a *poet* in *that* opinion." A fine apology for a poet upon an opinion, that (in the former half of it at leaſt) is *philoſophically juſt!* But, as the Septuagint proceeds in its account of the Behemoth, it ſleeps," not ſpends its day, as Patrick deſcribes the river-horſe to do, "under all ſorts of trees," under trees therefore *not* Egyptian, yet "upon the *Papyrus*, and the *Calamus*, and the *Butomon*," the ruſhes are not peculiar to Egypt, but one of them firſt noted there, ſo made memorable to the world at large, even peculiarly memorable to the tranſlators of the Bible under the Ptolemies, and all ſignifying only the three ſorts known in Egypt, one known as the material of the paper manufacture, another known only as a reed, and a third merely as *ox-meat*.* Yet, what ſhows

* Pliny, xiii. 11. Hanc [chartam] Alexandri Magni victoriâ repertam, autor eſt "M. Varro, conditâ in Egypto Alexandriâ.—Papyrum ergo naſcitur in paluſtribus Egypti.—Naſcitur et in Syriâ.—Nuper et in Euphrate naſcens circa Babylonem Papyrum—." What the *Butomon* and *Calamus* preciſely are, we need not enquire if we could. They never became famous.

theſe

theſe are *not* Egyptian themſelves, they are apparently in Job's hiſtory what they could not poſſibly be in Egypt, ruſhes *under* all ſorts of trees. "The ſhades over him are great trees with their twigs, and the boughs of the field." So directly oppoſed to Patrick and his river-horſe, is the Septuagint verſion! Its ſpecification of Egyptian ruſhes, in ſome meaſure to anſwer the Hebrew, has given indeed an Egyptian air to the paſſage. But this is only fallacious, as thoſe are merely ruſhes *under trees*. The whole ſcenery therefore appears plainly to be *not* Egyptian, to be a country of hills and vallies, the hills riſing up into abrupt mountains, and the vallies ſinking into abyſſes below; to have the abyſſes lined with all ſorts of trees, and under them with three ſorts of ruſhes; to have the abyſſes grazed with quadrupeds for the ſake of the ruſhes, but the hills ranged by the Behemoth to the very creſt of them; and to have the Behemoth deeping *under* the trees yet *upon* the ruſhes, even under *great* trees that throw their branches over him, or under *the common boughs of inclofed fields*. And, as ſuch a ſcenery is evidently not Egyptian, ſo neither is the acting animal of it an inhabitant of Egypt; not one, like the river-horſe, moving unwieldily upon even level land, but one, however bulky, capable of climbing the high mountains ſtraining up the ſharp ridge of it, and thence looking down in mild majeſty upon the quadrupeds in the abyſs below.

But let us puſh on to circumſtances even more characteriſtick. "Behold, he drinketh up a river, and haſteth not;" when Egypt has no river within it but the Nile,* when therefore the river-horſe could drink of the Nile alone, and when even the river-horſe could never drink the Nile *up*. Indeed no river-animal could be ſaid to drink *up* his own or any other river, to ſuck-in the very waters that form his chamber of reſidence, and to ſwallow at once his whole country at a draught. Yet the Behemoth is here deſcribed from the largeneſs of his throat, the ſtrength of his ſuction, and the capacity of his belly, to drink up a whole river; not a Nile indeed, not any river ſo large as that, and not any river very large. This is he alſo deſcribed to do, even while he "haſteth not," in no violence of thirſt, in no paroxiſm of heat, but in the ordinary ſtate of his heat and third. "He truſteth that he can draw up JORDAN into his mouth." This mention of a particular river is a happy appropriation of the animal's country, undiſcerned by the whole herd of commentators, but obvious to the eye of common-ſenſe. The animal was confeſſedly an inhabitant of JUDÆA at the time, as well known to Job as the *Jordan* itſelf, and known to drink of

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* In Gen. xviii. 18. God ſays unto Abram, "Unto thy ſeed I have given *this* land" of Canaan, "from *the river of Egypt* unto the great river the river Euphrates." The reckoning therefore is made *up to* the *borders* of Egypt weſtward, and up to the Euphrates eaſtward, "In parte chartæ noſtræ euro-aquilonari," ſays Pococke, i. 291, 292. "conſpicitur fluvius Sihor, qui diſtermimaſſe dicitur Palæſtinam ab Egypto (Eſaiæ, xxvii. 12.) "In textu Biblii originali vox ſonat Torrentem Egypti, et apud lxx. redditur Rhinocorura. Tabulæ nauticæ hic loci exhiberit rivulum quendam, inſervientem aquationi nautarum; nec deſunt probati ſcriptores, qui mentionem faciunt de torrente de Rhinocorura. Vaci itidem Gazæ (Joſuæ, xv. 47.) pertigiſſe dicuntur uſque ad Torrentum Egypti. Falſos itaque habuit quoſdam ea opinio, voce iſtâ innui Nilum."

the *Jordan's* current. But, as the mention of *Jordan* additionally intimates to my mind, the hiſtory mentioning it could never have been written by Moſes, as almoſt all authors have united to ſuppoſe it was; Moſes knowing nothing of the animals that grazed upon the banks of Jordan. Yet the writer of the hiſtory knew, and knew ſo exactly as to ſpecify by name one huge animal grazing there, even drinking of its waters, even drinking them *up* at times. The author therefore was certainly a Canaanite like Melchizedek, but poſterior to him probably, prior however to Moſes (ſays Euſebius) by two whole ages, and cotemporary (ſay the Hebrew writers) with Iſaac or Jacob.* "He," the Behemoth, "taketh IT" the Jordan, as the inſpired author proceeds, "with his eyes;" he ſwallows up the Jordan itſelf in imagination, as he is thirſty and drinks. But this grand imagery is of ſo much conſequence as being actually local, that we will ſee before we go on, what the Septuagint and what Patrick ſays to it. "Although there be an inundation," the former tells us of the Behemoth, "he truſts it will not be felt, becauſe the JORDAN will puſh into his mouth." Here the geography is retained equally with the ſublimity. "In his eye he ſhall receive IT," as in his imagination he can drink it all. "Nay, behold," cries Patrick, actually turning the ſublimity into burleſque, and loſing the geography in the traveſtie merely to introduce his river-horſe again, "he dives to the very bottom of the river, and takes his repoſe without fear;" as if this littleneſs of action could poſſibly meet the majeſty of the Behemoth's conduct, or as if diving to the bottom of a river could poſſibly be any ſubſtitute for drinking it up. "He will be ſecure," continues Patrick in the ſame pace of ſhuffling attendance upon Job, "though JORDAN alſo ſhould break out, and be poured upon his mouth." The river-horſe, therefore, who *takes* not *his repoſe* at the bottom of the Nile, but ſtays there only for thirty or forty minutes at a time, who is then compelled by a ſpring from his four feet at once to gain the ſurface for taking in air, and for this reaſon peculiarly *reposes* always upon land; is wildly pronounced to be *ſecure* in the *Nile*, even if a much more inconſiderable river than the Nile ſhould "break out" upon him; even if Jordan ſhould do what is impoſſible in nature to be done, "break out" into Egypt, even if a river, with a current not a thouſandth part ſo deep or ſo ſtrong as the Nile's, ſhould "break out" to water his mouth. Yet, with all this half-lunatick extravagance of folly, the principal point of the whole is ſtill preſerved, and the Jordan is ſtill ſpecified as the river frequented by the Behemoth. The extravagance indeed is thus ſhown more glaringly by the preſervation, and the folly is thus expoſed in a brighter blazonry by the ſpecification. No ſtubborneſs of adherence to an hypotheſis, no ſophiſticated language of paraphraſe, can either wrench away or even ſhade off this conſpicuous land-mark of geography. Accordingly the Vulgate unites with the Septuagint and our verſion, in rearing this monumental mound on high; as it ſays with both, that the Behemoth "is confident the JORDAN may flow into his mouth."† Thus does the Behemoth appear from all, to have grazed on the banks and to have drunk of the waters of Jordan, *when* the Book of Job was written; the earlieſt of all our inſpired books, the only

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* See Patrick's preface for the authorities.

† "Habet fiduciam quod influat Jordanis in os *ejus*, for *ſuum*."

inſpired

inſpired book from the pen of a Canaanite, and coeval probably with either Iſaac or Jacob.

There is however one circumſtance more in the deſcription of Behemoth, that cloſes all in a ſeemingly frivolous declenſion from his whole dignity at once. "His noſe," ſays our verſion, "pierceth through ſnares." The Septuagint exhibits the meaning thus: "he when caught in ſnares will bore his noſe through."* This correſponds with our verſion. But Patrick's interpretation correſponds with neither. "Where is he," aſks Patrick, changing an aſſertion into an interrogation, and unconſciouſly cheating himſelf by the change, but applying all to his poor "Idol of Majeſty," in the Behemoth, the river-horſe, "that will undertake to faſten hooks in his noſe?" He thus deſcribes the Behemoth as the Leviathan is deſcribed before, our tranſlation aſking of *this* as Patrick here aſks of *that*, "Canſt thou put a hook into his noſe?" Thus the ſame queſtion is put by God concerning two animals totally different in deſignation, and God aſks concerning the land-animal as he has asked of the ſea-animal before. God is thus repreſented, as confounding the Leviathan with the Behemoth for an animal equally marine or equally amphibious. But, as the Leviathan is certainly a marine and the Behemoth certainly a terreſtrial animal, this can never be the real meaning of the paſſage.—Yet let us do ſo much juſtice to Patrick, as to acknowledge what the Vulgate ſhows us, that he here conſiders the clauſe immediately preceding as intimately connected with this, and uniting to give us in conjunction theſe interrogatories, "who dare come in his ſight, or attempt to take him by open force? where is he, that will undertake to faſten hooks in his noſe?" The verſion of both in the Vulgate runs thus, and very properly without any interrogation, "he" (the Behemoth), "will take it" the Jordan "with his eyes *as with a book*, and *amid ſtakes* will bore his noſe through."† The ſenſe thus appears to be loſt in the Vulgate, by a miſ-interpretation given to the Hebrew; and the action of the text is ridiculouſly rendered impoſſible to be practiſed. The animal, that by his ſtrength could break through all fetters formed of cordage, could never break through a paliſado of ſtakes. The truth is, that the Vulgate has miſſed the meaning, by taking the upright bars of net-work for an upright range of ſtakes. But the real meaning is, that if caught in a ſnare of cords, as the Behemoth could only be caught in a ſnare, when no one dared to aſſault him even covertly, when ſuch pitfalls were not invented as were afterwards practiſed for elephants;‡ and when yet his magnitude made his body a conſiderable object of deſire to man; the Behemoth by "his noſe," by his trunk like an elephant's projecting from his noſe, as the noſe of the whale we have ſeen denominated his trunk by Milton in this line before,

And at his *trunk* ſpouts out a ſea;

burſts and breaks all the ligaments about him at once. This in the elephant is ſo pliant by the extenſion of the ſkin at the point of the noſe, but

* Ενσχολευομενος τρησει ρινα. A ſnare was then formed, as we now form nets, by platting one ſtring acroſs another. It was therefore called croſs-work, as *we* ſpeak of *croſs ſtitch* and of *twine* at preſent. And ενα λελυμενος thus means one entangled in twine, one *entwined*.

† "In oculis *ejus*" for *ſuis* "quaſi hamo capiet eum, et in *ſudibus* perforabit nares *ejus*" for *ſuas*.

‡ Pliny, viii. 8. "Africa foveis capit."

juſt above the noſtrils, in the form of a finger, and with all the uſefulneſs of a finger; that it can even uſe a pen, even open a door, and even untie the knots of a rope; yet ſo ſtrong, that almoſt nothing can withſtand its rending. We thus find the Behemoth, like the elephant, accommodated by nature with a trunk; and ſo make an important addition to our knowledge, an addition never ſuſpected before, concerning this animal. Yet we muſt not believe for this reaſon, what the world before the days of Bochart was univerſally inclined to believe, and what Milton therefore heſitated not to pronounce as true, his Behemoth being plainly the elephant, becauſe he omits the elephant and notices Behemoth only; that the elephant is the real Behemoth of Scripture. In preclufion of ſuch a belief, I need only hint at the Behemoth's "force" being lodged by Scripture in "the navel of his belly;" while the elephant has been always diſtinguiſhed, by the *ſoftneſs* of his belly.* I need only note alſo a very prominent point in the general hiſtory of this animal, that elephants are confined at preſent, and have for ſeventeen ages at leaſt been confined, to ſome parts of Africa and to the Indian regions of Aſia;† I need only to mention additionally the bulk of the Behemoth, as ſo much greater than that of the elephant; the Behemoth's "moving his tail like a cedar," when the elephant's is only ſhort in proportion to his body; the Behemoth's characteriſtically delighting to do, what the elephant from the very ſtiffneſs of his legs is not calculated to do, "aſcending upon the abrupt creſt of the mountain," thence "making "joy to the quadrupeds in the *Tartarus* below," while the elephant as characteriſtically loves to keep in the *Tartarus* itſelf, to bathe in its rivers, or to wander upon its banks;‡ and the Behemoth's drinking up a river at a draught, even fancying he could draw the whole of ſuch a river as the Jordan into his mouth at once. All theſe are characters, that combine to ſet him in a wonderful elevation above the elephant. Yet to all I will ſuperadd the evidence of hiſtory itſelf. I know no points of knowledge more amuſing to the mind, than the firſt appearance among us of foreign animals now grown familiar to us. Thus Solomon's navy (we are told) returned from Tarſhiſh once in three years, "bringing gold, and ſilver and IVORY "and APES and PEACOCKS."|| In this curious paſſage of ancient hiſtory, we ſee introduced into Judea thoſe creſted *peacocks* of Ceylon, which afterwards formed a ſplendid part of the heathen mythology, ſo late was this mythology in its formation! the bird being appoſitely ſelected for its ſtatelineſs to be the attendant-bird of Juno. We ſee alſo introduced then into Judea thoſe *apes*, which the Hebrew calls *cephim*, which Pliny correſpondently calls *cephos*, and one of which, the only one that Rome had ever ſeen to his days, he ſays Pompey exhibited at ſome games as a native of *Ethiopia*, a local notice aſcertaining deciſively another of the regions to which the navy traded; but what demonſtrates theſe Ethiopians to be apes, "they had" as Pliny ſubjoins, "their hinder legs like human legs and thighs, yet their forelegs like hands."§ And, as the *ivory* of the text is undoubtedly an

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* Pliny viii. 10. "Ventri molle."

† Pliny viii. 11.

‡ Pliny viii. 10. "Gaudent amnibus maximè, et circa fluvios vagantur."

|| 1 Kings x. 22.

§ Pliny viii. 19. "Ex Ethiopiâ quas vocant Cephos, quarum, pedes poſteriores pedibus humanis, et cruribus priores manibus fuere ſimiles."

animal

animal like the *ape* or the *peacock*, but called *senhabim* in the original, *sen* ſignifying a *tooth*,* and *habim* being aſſuredly the ſame word with *ebur* in Latin or *ivory* in Engliſh, both uniting to denominate the elephant from his ivory teeth or tuſks; ſo does all prove the elephant to have been firſt known in Judea by importation from *India*, yet not to have been imported from *India* thither till the days of Solomon, even, till *eight hundred years later than the book of Job itſelf*.† How much then is it *hiſtorically* impoſſible, for the elephant to be the Behemoth of Job!

The elephant however is a kind of miniature-picture for the Behemoth, reflecting all his principal features, but reflecting them in a fainter form. Provided with a trunk to his noſe, like the Behemoth, he feeds like him upon graſs, and is indeed the largeſt, the ſtrongeſt, yet the mildeſt of all animals now exiſtent. He alſo exhibits a variety of expreſſions in his eyes, turning them with attention to his maſter, ſeeming to think or to deliberate in himſelf, and ſhewing the workings of his paſſions diſtinctly in them as thoſe ſucceed each other in his mind. He appears beſides to be delighted with muſic, readily learning to beat time, to move in meaſure, and even to unite his voice with the ſound of the drum or the trumpet. But, what we ſhould ſtill leſs expect in an elephant, he gathers flowers with great pleaſure, picks them up one by one, combines them into a noſegay, and ſeems charmed with their perfumes. He actually becomes the moſt obedient and moſt faithful of all creatures, ſoon conceiving an attachment for the perſon attending him, obeying his commands with zeal, catching his tones with promptneſs, comprehending his meaning with quickneſs, anticipating his very wiſhes as it were, and even ſhewing his attachment by his careſſes. He has actually been known to form ſuch a friendſhip for his keeper, as would not let him obey any other; and when an elephant in a fit of madneſs once killed his keeper, he abſolutely died for grief as he recovered his intellects. Elephants thus appear to approximate the neareſt of all brutes to the human race, in underſtanding, in feeling, and in friendſhip. This principle of friendſhip is ſo ſtrenuous even in their natural ſtate, that neither male nor female is ever known to make a ſecond choice of a mate. Nay, they are known not to copulate in the preſence of any other elephants. In our ſtables therefore, as they can have no privacy, they allow themſelves no indulgence; even ſuffering madneſs at times rather than yield to the impulſe openly. §

Nor let all this aſcription of intellectual, even of moral qualities to the elephant, be thought the mere ſuggeſtion of modern fancies. The ſame

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* Patrick.

† Virgil in the very days of Auguſtus, "*India* mittit *ebur*."

§ This abſtinence is now univerſally aſcribed by our own writers to another principle, the generous animal forſooth! *diſdaining to propagate a race of ſlaves*. Such a refinement of indignation has man given to this brute, even what man feels not himſelf, as negroes marry in ſervitude, and what we may therefore be doubly ſure is not felt by the brute. But he who *ſleeps* under the Manciſineel tree of liberty, is ſure to be ſtupified in his ſenſes; as the very complacency of the brute under ſubjection, his fidelity to his ſubjector, his attachment to his enſlaver, all ſhow this *Engliſh* notion to be as viſionary as it is extravagant.

aſcription

aſcription was made, and with conſiderable additions too, ſeventeen hundred years ago; when the elephant was even more familiarly known to man than he ſeems to have ever been ſince, becauſe he was then and has been for ages trained up by man to war in concert with him. When Antiochus " was trying the ford over a river," ſays Pliny, " his elephant " *Ajax* refuſed to enter the water, though always the leader of the elephants " before; then any, who ſhould croſs over was publicly promiſed to be the " leader in future; *Patroclus* accordingly puſhed in, and rewarded with " thoſe trappings of ſilver in which elephants delight, and was honoured " with all the other enſigns of a leader, but the diſgraced elephant pre- " ferred death to ignominy, and killed himſelf by not eating. For wonder- " ful is their ſenſe of ſhame, and the conquered ſhuns the very voice of the " conqueror.—*From this ſenſe of ſhame they never copulate except in ſecret.*— " *Nor have they ever known adulteries among them, or thoſe wars for females* " *which are ſo deſtructive with all other animals.* Not that they feel no force " of love; for one is ſaid to have been in love with a girl in Egypt who " ſold garlands, and what ſhows the elephant was not vulgar in his choice " of the girl, ſhe was then a wonderful favourite with Ariſtophanes the " very celebrated grammarian; another was in love with Menander of Sy- " racuſe, one in the bloom of youth, ſerving among the ſoldiers of Pto- " lemy's army; and even ſhowed his love for him by not eating when he did " not ſee him; and a third is recorded by Juba, to have been in love with a " woman who ſold unguents. The proofs of love in all were joy at even " ſeeing the object, awkward blandiſhments, and the pence which the po- " pul ce had given preſerved to be poured into the lap of the perſon. Nor " let us wonder, that thoſe ſhould be in love who have a memory; as Juba " writes that one, who had been the leader in his youth, was many years " afterward acknowledged as ſuch even in his old age. They have even " a kind of divination, in points of juſtice; as when King Bocchus had " tied to ſtakes thirty men whom he meant to puniſh cruelly, and expoſed " them to thirty elephants, thoſe who were to ſtimulate the elephants for " theſe executions went forward among them, but they could not poſſibly make " them the executioners of another's cruelty."* Once even at Rome, in the

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* Pliny viii. 5. " Antiocho vadum fluminis experienti rènuit Ajax, alio- " quìn dux agminis ſemper: tum pronuntiatum, ejus fore principatum qui " tranſiſſet; auſumque Patroclum ob id phaleris argenteis, quo maximé " gaudent, et reliquo omni primatu donavit: ille, qui notabatur, inediâ " mortem ignominiæ prætulit. Mirus namque pudor eſt, victuſque vocem " fugit victoris—. *Pudore nunquam niſi in abdito coeunt*—; *nec adulteria no-* " *vêre, nullave propter feminas inter ſe prælia, cæteris animalibus pernicialia:* " non quia deſit illis amoris vis. Namque traditur unus amaſſe quandam " in Egypto corrolla vendentem, ac (ne quis vulgariter electam putet) " miré tum gratam Ariſtophani, celeberrimo in arte grammaticâ, alius Me- " nandrum Syracuſanum, incipientis juventæ in exercitu Ptolemæi, deſide- " rium ejus, quotiens non videret, inediâ teſtatus; et unguentariam quan- " dam dil ctam Juba tradit. Omnium amoris fuere argumenta, gaudium " a conſpectu, blanditiæque incond tæ, ſtipaſque quas populus dederat ſer- " vatæ, et in ſinum effuſæ. Nec mirum, eſſe amorem quibus ſit memoria. " Idem namque tradit, agnitum in ſenectâ multos poſt annos, qui rector in juventâ

the days of Pompey, and during a ſpectacle of elephants given by him in the circus Maximus, one of them being killed by the Gætule engaged to combat with them, " all in concert attempted to break out of the Pit, to " the alarm of the people in their ſeats, defended as theſe were by lattices " of iron; then, finding all hope of eſcape precluded, the elephant fought " and ſupplicated of the populace by an undeſcribible ſort of demeanour, " bewailing their condition in a chorus of lamentation; and ſo greatly af- " fected the people by it, that forgetting the General, forgetting his muni- " ficence exerted in compliment to them, they all roſe up together from " their ſeats, and imprecated from Heaven thoſe puniſhments on Pompey " which he ſoon afterwards ſuffered."* Such has been, and ſuch is, this more than half-human animal the elephant!† And I have reſted the longer upon him, becauſe he is the only repreſentative exiſting of that Behemoth, in his ſize however reduced, in his virtues however retained; who by *day* had " ſurely the mountains" which he aſcended to " bring him forth food," yet at *night* " lay under the ſhady trees, in the covert of the reed, and fens," where " the ſhady trees covered him with their ſhadow, and the willows " of the brook compaſſed him about;" while the elephant is with a great ſimilarity repreſented, as peculiarly fond of the banks of rivers, deep vallies, and marſhy grounds, eſpecially when well ſhaded with trees.

The elephant then is very like to the Behemoth in many of his qualities, but eſſentially diſtinguiſhed by his promptitude in climbing the ſteep mountains and by his imparative diminutiveneſs of ſize. Yet, as the Behemoth has been for ſo many ages unſeen by man, and the elephant is the largeſt animal ſeen upon the earth at preſent, the chriſtians and the jews have united recently to conſider the Behemoth, as merely the elephant. Thus the ſober, the thinking, and the judicious Grotius alleges the Jews to conſider it at preſent; and perhaps for that reaſon principally, conſidered it ſo firmly himſelf, as to make the *tail* of the Behemoth mean the *proboſcis* of the elephant.‡ The very *prepoſterouſneſs* of the ſuppoſition, ſhould have

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" juventâ fuiſſet. Item divinationem quandam juſtitiæ: cum Bocchus " Rec triginta elephantis totidem, in quos ſævire inſtituerat, ſtipitibus alli- " gatos objeciſſet, procurſantibus inter eos qui laceſſerent, non potuiſſe effici " ut crudelitatis alienæ miniſterio fungerentur."

* Pliny viii. 7. " Univerſi eruptionem tentavêre, non ſine vexatione " populi circundati clathris ferreis.—Pompeiani, amiſſa fugæ ſpe, miſeri- " cordiam vulgi inerrabili habitu quærentes ſupplicavere, quidam ſeſe la- " mentatione complerantes; tanto populi dolore, ut oblitus imperatoriſac " munificentiæ honori ſuo exquiſitæ, flens univerſus conſurgeret, diratque " Pompeio (quas ille mox luit) poenas imprecaretur."

† Pliny viii. 3. Cites " Mutianus ter Conſul" as an author ſaying that one elephant learned Greek. Antiquity ſeems to have thought, that it could not too much honour the elephant with its praiſes, and that nothing extravagant would be incredible concerning him.

‡ Grotius's Annotata ad Vetus Teſtamentum, Paris, 1644. 1. 433. " Elephantem intelligunt omnes Hebræi," " *laudam ſuam quaſi cedrum* " Proboſcidem intelligi." Patrick alſo ſeems to have meant the ſame, when he previouſly ſays the Behemoth " hath a tail as thick and as ſtiff as a cedar, " but he bends and throws it back at his pleaſure." Yet Patrick thus gives to the *river-horſe* what he could mean only for the elephant.

turned

turned him with diſguſt from the opinion. Nor can we attend to the *preſent* ſentiments of the Jews, becauſe theſe are in direct contradiction to the ſentiments of their fathers formerly. Of this we have ample evidence in that only Book of our Bible, which mentions the Behemoth again, the apocryphal Book of Eſdras; which betrays itſelf to be a Jewiſh compoſition, by the Talmudical extravagances in it; which yet is cited by ſo early a writer as Clemens Alexandrinus;* and which, as in uſe only among the Greeks,† muſt have been written by ſome Chriſtian Jew of the Eaſt during the firſt century. "Then didſt thou ordain two living creatures," ſays Eſdras to God concerning the creation of the world;‡ "the one thou call-"edſt Enoch," Margin reads BEHEMOTH, as the very context demands this paſſage evidently adopting the language of Job's hiſtory, and ranking the animals of land or water under their reſpective principals, "and the other "LEVIATHAN; and didſt ſeparate the one from the other; for the ſe-"venth part, namely where the *water* was gathered together, *might not* "*hold them both.*" In aſſerting this, the author directly oppoſes the extravagance of fancies more modern than Grotius's in their prevalence; as theſe have fixed *both* the animals, by believing them to be the river-horſe and the crocodile, *in* "the—part where the *water* was gathered together;" yet not *in* "the—part where the water was gathered together" *into a ſea*, but where it was bounded by banks and reduced into a river. "Unto Enoch," adds Eſdras but means BEHEMOTH again, "thou gaveſt one part, which was *dried up* the third, "that he ſhould dwell in the ſame part *wherein are a* "*thouſand hills.*" Behemoth, therefore, in the ſtill-remaining opinions of the Jews, was *not* to be an amphibious animal, living generally in a river, and only coming occaſionally upon its banks; *but* to be *wholly* an animal of the *land*, to be by this very circumſtance diſtinguiſhed from the Leviathan as an animal *wholly* of the *water*." "But unto Leviathan," as Eſdras adds, "thou gaveſt the ſeventh part, namely the *moiſt* and has kept him *to* "*be devoured of whom thou wilt and when.*"

Theſe concluding words carry a ſtrange air of *unmeaningneſs* with them, to *our* ears. Nor can we lend any meaning to them, till we conſult the Talmudical fables to which they ſo darkly refer. Theſe aſſert GOD on the fifth day to have created two living creatures of an immenſe ſize. But, in the Bedlamite extravagance into which the fables mount, theſe creatures ſo different in deſignation, as having been created the one for land and the other for water, as therefore fiſh and beaſt reſpectively; are averred to be *one of each ſex*, as if the beaſt and the fiſh were to copulate. And, in an extravagance which mounts ſtill nearer to the moon, GOD is then repreſented as counteracting the very purpoſe for which alone he could have made them male and female, by killing the *Leviathan* to prevent its union with the Behemoth, and ſalting it for a banquet intended to be given by him, at the end of the world. Yet the *Behemoth* (ſays this rhapſody of madneſs) he permitted to live upon the earth, and gave it (as

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* Stromata iii. 16. P. 556. Potter. Citing a paſſage from 2 Eſdras V. 35, he adds "Eſdras the prophet ſays."

† Coſin's Canon of Scripture, P. 115, 116.

‡ 2 Eſdras vi. 49, 52.

Eſdras

Eſdras himſelf has intimated before) *a thouſand mountains* for its range of paſturage.*

This account of the Behemoth, as given us by Eſdras and the Talmud together, ſuggeſts to us ſtrongly *the actual exiſtence of the Behemoth in the eaſt*, at the time when the Book of Eſdras was written, about the end of the *firſt* century, and even when the Talmud was written, near the middle of the *third*. The animal, indeed, according to the united opinions of the Talmud and of Eſdras, was *not to be killed* till *the reign of the Meſſiah*; they again uniting to give us this additional intimation, of the Behemoth ſtill exiſting in the eaſt. Then both the one and the other, the freſh and the ſalted proviſion, according to theſe two rhapſodiſts, are to be dreſt by cooks and eaten by gueſts, in this grand banquet for the Meſſiah and his followers.† From all however we ſee with diſguſt, how ſoon the Talmudical fooleries were adopted by the Chriſtian Jews of the eaſt, even long before they were incorporated into a Talmud, as early in fact as the firſt century; and with ſatisfaction ſee, how ſteadily to the very laſt the Behemoth has been diſcriminated among all the Jews from the Leviathan, as an animal wholly terreſtrial from one entirely marine, as an animal in their imaginations much, very much, larger than an elephant, and as an animal *not yet extinct* or *ſoon to be extinct* upon earth. The elephant indeed was known to the Jews from the beginning, by a very different appellation; the Jews of courſe diſcriminating the one from the other, by the diſtinction of their names reſpectively; and *Senhabim* I have recently ſtated to be the title of the one, as Behemoth was of the other. Nor could elephants ever be ſaid with any poſſible propriety to do, what the Behemoth is expreſsly ſaid to do, to "*lie* under the ſhady trees, in the covert of the *reed*, and fens;" when the ſtiffneſs of their legs makes them ſtoop with ſo much difficulty, that either age or ſickneſs induces them actually to ſleep ſtanding; and when, from the very ſoftneſs of their bellies, they never ſleep among reeds.‡

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* Mod. Un. Hiſt. xiii. 170. † Ibid. 475.

‡ This latter hint I borrow from Patrick himſelf, whom after ſo much cenſure I am happy to acknowledge for my prompter in one point. Yet I muſt again cenſure, as, in the very moment of thus uſefully prompting me, he has the temerity to make one wild aſſertion more, the wildeſt of his wild aſſertions, and the natural completer of them all. "It appears by the ſecond book of Eſdras, chap. vi. v. 49," he tells us in iii. 54, "that the Hebrews reckon Behemoth, not among the land creatures, but among thoſe belonging to the water." This is ſurely ſaid with a confidence moſt aſtoniſhing in itſelf, as it is ſaid in the very face of evidence poſitive and plenary. To ſhow this deciſively, I need only repeat two of the ſentences above. To *Behemoth*, cries Eſdras, "thou, O GOD, "gaveſt one part, which was *dried up* the third, that he ſhould dwell in the ſame part *wherein are a thouſand hills*." Behemoth therefore is plainly marked as a land animal. Yet he is marked ſtill more plainly, if poſſible, by what is contraſtedly ſaid juſt afterwards: "unto *Leviathan* thou gaveſt the ſeventh part, namely the *moiſt*." Can demonſtration itſelf carry a clearer conviction, than theſe two paſſages carry either ſeparate or conjoined! And could he be *awake*, who could read them and not *feel* their import?

That

That the Behemoth exiſted on the banks of Jordan, portentous in his ſize, yet familiar to the other quadrupeds, and formidable to none of them; we have ſeen from an author cotemporay (I ſuppoſe) with either Iſaac or Jacob. That he exiſted for ages afterwards in Judea, even as late as the firſt century, and even down unto the third, we have ſufficient reaſon to believe from the livelineſs of tradition in the writings of the Jews concerning him, and from the ſuggeſted non-extinction of the race till the days of the Meſſiah. Yet in the weſt the animal was wholly unknown to Pliny, unknown even by the whiſpers of tradition; as he pronounces the elephant, without heſitation, to be the largeſt of all land-animals.* Nor was the Behemoth ever recognized as exiſtent upon our earth, before the Jewiſh writings brought him forward to our mind's eye. Even ſince they have done this, the monſtrouſneſs of his ſize, and the non-appearance of his ſpecies, have made him carry a very queſtionable ſhape to many; and all have at laſt agreed, if they believed (as thinking men could not but believe) he did once exiſt, to contract his huge dimenſions within the much minuter limbs of an elephant or even of a river-horſe. Yet an animal has been very recently found in America, anſwering partly in name, but anſwering wholly in ſize, to the Behemoth of the Jews. "Ninety years have elapſed," as a paper publiſhed at Philadelphia on December the 23d, 1801, informs us, "ſince the firſt remains of this animal," entitled MAMMOTH at the head of the paper, "were found in this country" of America. "They were thought to be the remains of a giant. Numerous have been the attempts by ſcientific characters of all nations, to procure a ſatisfactory collection of bones. At length the ſubſcriber has accompliſhed this great object; and now announces to the public, that he is in poſſeſſion of a complete ſkeleton of this antique wonder of North-America. After a long, laborious, and uncertain enterprize, they were dug up in Orange and Ulſter counties, ſtate of New-York; where they muſt have lain *certainly* for many hundred years. No other veſtige remains of theſe animals; nothing but a confuſed tradition among the natives of our country," the Indians in the Back-Settlements; "which ſtates their exiſtence ten thouſand moons ago. But whatever;" rather *what*, "might have been the appearance of this enormous quadruped when cloathed with fleſh, his maſſy bones can alone lead us to imagine; already convinced, that he was the largeſt of terreſtrial beings." C. W. PEALE.

We thus ſee at laſt the Behemoth of Job, dug up in the land of America. We had heard of parts of him being dug up there before. We had even heard of parts, I think, being found bedded in the rock of Gibraltar. Now however the whole is brought to light, not indeed altogether, but in two different counties, and fortunately forming after many diſcoveries perhaps, many collations, yet many diſappointments, "a complete ſkeleton." This is certainly a very ſingular diſcovery, the moſt ſingular perhaps that occurs in the whole compaſs of antiquarianiſm. Yet its extraordinary nature is heightened wonderfully by what I have already pointed out of the animal's exiſtence formerly upon our own continents, on the mountains of Judea, and along the banks of the Jordan. It is even more wonderfully heightened by what I have juſt now noted, the mention of the animal in the

* Pliny viii. 1. "Maximum eſt elephas."

the traditions of the Indians as familiar as in the writings of the Jews. And it is even heightened more wonderfully ſtill, by the Jewiſh name of Bihe—*moth* being half-preſerved in the Indian appellation of Mam—*moth*. But what heightens its wonderfulneſs moſt of all, it ſubjects to our very ſenſes that one animal, the aſſerted bulkineſs of whom in Scripture had ſhaken the credit of his own exiſtence, and even thrown a ſhade over the brightneſs of Scriptural truth; it lends a luſtre to the veracity of Scripture, by exhibiting as realized to the eye what Scripture aſſerted to be true upon record, concerning a point almoſt utterly incredible in appearance; and it thus throws a new brilliancy of beams, over the face of our very SUN OF HISTORY itſelf.§

TO THE EDITOR.

SIR, *Wickham, Hants, Nov.* 3, 1802.

HEREWITH I have an opportunity of ſending you a document of great importance to the intereſts of that church, of which your Review is of all periodical and contemporary publications, the ableſt advocate. This important caſe you ſhould have had long ago, but that it was unfortunately miſlaid.

I am truly happy to ſee, that jacobiniſm both foreign and domeſtic, political and eccleſiaſtical, is invariably the object of deteſtation, purſuit, and expoſure, by the Editor of the A. J. and his able colleagues. If ever this monſter receive his death-wound, it will be from the hand of an A. J. But you muſt not imagine its deſtruction ſo near, as ſome are apt to think. You have, by the ſkilful application of the critical pruning-hook lopped off many of its luxuriant branches: but, alas! its roots are ſo deeply and widely ramified, as frequently to be inviſible—and elude detection.

Duris ut ilex tonſa bipennibus
Nigræ feracis frondis in Algido,
Per damna, per cædes, ab ipſo
Ducit opes, animumque ferro.

Non Hydra, ſecto corpore firmior,
Vinci dolentem crevit in Herculem
Monſtrumve ſubmiſére Colchi
Majus, Echioniæve Thebæ.

That this monſter may, finally, fall before the Herculean club of the A. J. is, Mr. Editor, the fervent wiſh of

Your ſincere well-wiſher,
G. A. THOMAS.

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§ The name of *Behemoth* is ſaid by Patrick to be a word of *Egyptian* termination, and ſo ſaid aſſuredly to turn the animal into his river-horſe of Egypt; yet the name *Leviathan* is contradictorily ſaid by him to be a word of the *Arabian* language, though he ſubſtitutes for it the *Egyptian* crocodile. Neither of them was idiomatically underſtood by the Septuagint tranſlators, theſe rendering the former by "wild beaſts" only, and the latter only by "dragon." From all, theſe names appear to have been two terms of that original language, which exiſted as the language of all the earth before the confuſion, and has left *moſt* traces of itſelf perhaps in the Hebrew.

Important

Important information to Clergymen of the Church of England.

THE RECTOR OF WOOLWICH AGAINST WM. PEARCY.

CASE.

THE Rev. Wm. Pearcy, a clergyman of the church of England, in holy orders, has, for ſome time paſt read prayers, preached, and baptized, according to the rites and ceremonies of the church of England, in a certain chapel (not conſecrated) appropriated for diſſenters, in the pariſh of Woolwich, in the county of Kent and dioceſe of Rocheſter, without his having obtained any licence from the ordinary for ſo doing.

The rector of the pariſh of W. is deſirous of preventing the ſaid Wm. P. from preaching and performing divine ſervice in manner aforeſaid, many of the pariſhioners having thereby been drawn off from attending the pariſh church, and attempts made to prejudice the regular miniſter in the opinion of his pariſhioners.

Your opinion is requeſted, whether a cauſe of office can be maintained in the eccleſiaſtical court againſt the ſaid Wm. P. for reading prayers, preaching, and baptizing, without a licence, in manner as above ſet forth, or for the performance of any and which of theſe ſolemnities? And if ſo, in whoſe name do you think it moſt adviſeable to promote ſuch cauſe of office? whether in the name of the rector, church-wardens, or a pariſhioner? Or, do you apprehend, that the church-wardens have any power (without reſorting to a ſuit in the eccleſiaſtical court) to reſtrain or prevent the ſaid Wm. P. from performing divine ſervice, in the ſaid chapel; and if they have, in what way can they legally exerciſe ſuch power?

ANSWER.

This place of worſhip is not ſtated to be *licenſed* under the Toleration Act, but, I preſume, that it is ſo; and taking that to be the fact, I muſt obſerve, that it is a practice highly injurious to the regular parochial clergy, which has lately crept into different parts of this kingdom (particularly Lancaſhire) for clergymen of the eſtabliſhed church to take theſe *diſſenting chapels*, and, under ſhelter of the Toleration Act, perform the entire ſervice of the church of England. It has been a queſtion whether they could defend themſelves under that Act againſt a proſecution. I am of opinion, that they could *not*, and that it is a GROSS ABUSE of the Toleration Act, which would not be ſupported in any Court of Law. The queſtion, however, has not been tried, and it would be a very eminent ſervice performed to the church of England, to obtain a deciſion upon it.

I cannot adviſe the church-wardens to attempt to reſtrain this perſon by any act of their own authority; I think they would not act ſafely in ſo doing. But, I am of opinion, that a cauſe of office might be maintained, either in the name of the rector, or, in the names of the church-wardens. As the rector is the perſon immediately aggrieved, by this encroachment on his function, he is, in that view, the moſt rational perſon to inſtitute proceedings; though there are reaſons of prudence which induce me rather to recommend, that the church-wardens ſhould be the acting parties. The rector, in that caſe, can be examined as a witneſs.

AUG. 13, 1793. W. SCOTT.

(A true copy,) G. A. THOMAS.

N. B. The iſſue of this ſuit was, a decree from the eccleſiaſtical court inhibiting the defendant from preaching, or otherwiſe officiating, in the place of worſhip above deſcribed. He made no defence, but was condemned in coſts. The building is now uſed as a military chapel, having been purchaſed by the Board of Ordnance for that purpoſe.

TO

FOR THE ANTI-JACOBIN REVIEW.

Ειδομην γαρ αυτω τον αστερα εν τη ανατολη— και * * * * * *

Ματθ. Κεφ. β. 3.

QUÆ nova ſe ſpecies mirantibus aëre tollit
Gentibus? En! lætas imitantia ſidera flammas,
Augure quô cœli, quondàm invenere Salutem
Demiſſàm a Solio Patris, precibuſque genuque
Supplice Paſtores venerandi Numina Chriſti,
Infantemque adiere Deum; qui miſſus in orbem
Ipſe ſcelus lueret Mundi, populoſque doceret
* " Ire per æternos Ævi venientis honores."
Quò nova Lux Cæcis, quô Membra vigentia Claudis,
Quò Surdis aures coëant, miſeroque cubili
Exſiliat levis, et morbos miretur abactos
Æger; et ah! mirum dictu, cœleſtia verba
Lapſa anima audiret, gelidoſque reviſeret artus.
Quis novus aſt Hoſpes? quis cœli lucidus augur?
A Nilo quis tantus Honos ſe oſtenderit orbi
Occiduo?———
Vix vocem—vix lingua ſinit—Tu, barbare, ſurgis
Corſice? tu tantos audes jactare triumphos?
Scilicet et de te Pueri meruere Parentes
E ſanctis raptos penetralibus? Irrita vota
Nil valeant!—tremit ante oculos, tremit enſe cruento
Semianimis Genitor—dum femineo ululatu
Campus Alexandriæ reſonat—ſic millia letho
Voce ſacrâ damnas!—Victor, Bonaparte, decorus
Ah! fugis?—Et nullus cohibet pudor ire, relictis
Virtutum Sociis? Illos vel Peſtis ad orcum
Fervida præcipitet—vel ſævius enſe duelli,
Agmen arenarum, cæco ſe turbine volvens,
Lucem almam ſentire vetet; ſive arida fauces
Ingruat atra Sitis, lethoque et febre laboret.
Nulla ſinus moveat Clementia; ſola ſuperſtat
Ambitio, Sceptrique ardor. Tu denique Habenas
Corripis Imperii; et populis ad bella coactis,
Heſperiæ dites campos, feliciaque arva,
Vaſtaris, fine lege furens. " Quod Civibus inſtat
" Servitium," exclamas, " quæve anxia cura tyranni
" Sollicitat mentes, divinæque opprimit auræ
" Particulam?—Tibi jura fero, ſanctiſſima Tellus,
" Quæ ſacra Libertas voluit: rape turpia ſceptra
" Ad flammas, ſævæ rape fœda volumina legis.
" Eu! nova Lex, puris ſapientum excuſſa cerebris,
" Te junget nobis Sociam—paribuſque volentes
" Ibimus armati telis, odiumque tyrannis
" Æternum juremus," ais; " mox aurea meſſis

* Sadolet.

" Per ſteriles ridebit agros, firmataque pace
" Gloria perpetuo Gallos conjunget Amore."
At Pietas ridet vultu, Fraus impia menti
Incubat; admiſſos ad tot nova munera cives
Cogis in arbitrium et " Fiat "—ſic noſtra Voluntas.
Uſque adeò prædaris opes, et ſancta Minervæ
Buſta rapis. Quæcunque artis monumenta prioris
Pura manent, juvat e patriis evellere muris——
—Scilicet—ut vigeat majori Gallia pompâ,
Totiuſque Caput toti exemplaria Mundo
Ipſa benigna ferat Muſarum e ſedibus Altrix!
Hæc—ſed enim cohibet noſtra Indignatio verſus—
Hæc tua dona petunt Inſignia lucida cœli;
Hunc Oriens Heroa tulit, quò vincula Menti
Incumbunt—perit antiquæ Virtutis, Avorum
Cura perit. Procûl O Patriæ ſancta Inſula noſtræ,
Hæc admiſſa Salus, atque hic Salvator abeſto.
Ipſa foves memori puros in pectore cultus;
Ipſa vetas Homines maleſano ardore Tropæa
Cælicolûm verſare, et non imitabile Lumen.

CHRISTIANUS.

BLAGDON CONTROVERSY.

WE cannot cloſe our account of this controverſy, in which we have taken ſo deep an intereſt, and to which we have paid ſuch particular attention, without a few more words reſpecting ourſelves. In conſequence of our animadverſions on " The Life of Mrs. Hannah More" we received two letters cenſuring our review of that publication. One contained a temperate remonſtrance; the other a ſcurrilous invective. In the latter we were ſtiled " execrable apoſtates," and were threatened with the vengeance of the writer, who appears to have expected, that, becauſe we condemned the conduct of Mrs. More in this controverſy, we were equally to condemn all her writings and every tranſaction of her life. If the diſappointment of ſuch expectations be a proof of apoſtacy, we exult in the character of apoſtates, and ſhall continue to deſerve it.—The letter-writer alſo abuſed us for having ſtated our conviction that Mr. Bere would diſapprove as much as ourſelves the work in queſtion, and the principles of its author, as there developed; and he took upon him to aſſert, that Mr. Bere not only approved the work, but had been conſulted on it, in its progreſs through the preſs, and even inſinuated that he had a ſhare in the compoſition of it.—We have now authority to affirm, and it is with great pleaſure we do affirm, that our ſtatement was perfectly correct; that Mr. Bere's opinion of " the Life of Hannah More" is ſimilar to that expreſſed by ourſelves; that he never ſaw nor heard a line of that book till it was ſent him, printed, from the printer's. We are given to underſtand, too, that no kind of intercourſe between Mr. Bere and the reputed author of that work has taken place ſince its publication; nor is any farther intercourſe likely to take place between two men whoſe ſentiments are ſo diametrically oppoſite, on ſeveral important points of religion and politics. The author of " the Life of Hannah

nah More" may feel ſore at our ample expoſure of the pernicious principles which it contains; but he ſhould recollect that we did not "travel out of the record," we did not introduce any extraneous remarks, and we did not pronounce any cenſure without producing the grounds of it, and thereby enabling the public to judge of its juſtice. If he be able to confute any of our poſitions by fair argument, and ſober reaſoning, let him write to us, and his letter ſhall be inſerted. This is all that he has a right to expect from us. Had we been diſpoſed to attack the author inſtead of the work, we were ſupplied with ample means for the purpoſe; could that author, whoſe name was long ſince communicated to us, ſee the letters which we have received reſpecting him, inſtead of condemning us for our ſeverity, he muſt thank us for our indulgence. But we have not a wiſh to avert his condemnation, much leſs to receive his thanks. Our ſole object has been the eſtabliſhment of truth, without reſpect to perſons.

"Let the gall'd jade wince, our withers are unwrung."

We heartily concur in the hope expreſſed, by a moſt reſpectable clergyman, who has written to us on the ſubject of this controverſy, that "the heat of diſpute is now evaporated, and that if any thing more make its appearance, it will be in a manner calm and diſpaſſionate." But one word more, at parting, with Mrs. More. We ſtrongly appeal to her whether the protection which ſhe ſtill affords to the worſt of her advocates, is becoming her own character, or conſiſtent with the declarations of her friends? Does not Mrs. More very well know, that the Rev. Thomas Drewitt, curate of Cheddar, is the very perſon who aſſumed the appellation of Lieutenant Pettinger; after having, as there is very good reaſon to believe, taken the name of Joſiah Hárd, Eſquire; and that he is now engaged in the laudable occupation of teaching the Latin language to a *Methodiſt Preacher*, in order to prepare him for the church? * If ſhe do not know this, ſhe is ignorant of facts that are notorious to the whole country, and has beſtowed her protection on a man, without a previous enquiry into his principles;—and if ſhe do know it, it appears impoſſible to account for the protection which ſhe affords him, on any other ground than a congeniality of principle? We ſay not this in a ſpirit of enmity, we have ſufficiently ſhewn that againſt Mrs. More we can entertain no enmity, and that we know how to value and to commend her good qualities, and her good ſervices. But we ſay it with a view to afford her friends an opportunity (ſince ſhe ſtill deems it decorous and proper to obſerve a profound ſilence herſelf) for correcting any miſ-ſtatement, and for removing any miſconception, reſpecting her conduct or her principles.

We ſhall here ſtate, (for the information of the Biſhop of the dioceſe) that there exiſts at Briſtol a clerical ſociety, conſiſting of fourteen or fifteen members, all aſſuming the diſtinctive appellation of *Evangelical Miniſters*, whoſe object it is to ſupport, by contribution, a certain number of young men ſuch as Mr. Drewitt's pupils, whom they ſelect and place out under *proper* tutors. This ſociety is entirely extra-epiſcopal, and an annual meeting is holden for the purpoſe of managing and regulating its concerns.

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* Be it obſerved, en paſſant, that the Rev. T. Drewitt has been entruſted with the education of two other *young men*, who are to be farther qualified for the miniſtry, at St. Edmund's Hall, Oxford, a college not unknown in the methodiſtical controverſies of the laſt century.

We truſt that this notice will ſuffice to direct the attention of the biſhop to a ſociety, as irregular in its formation as dangerous in its object. If ſuch aſſociations be allowed to paſs unnoticed, we may even expect to ſee the ſtandard of ſchiſm openly diſplayed in our own churches, and the cant of the meeting-houſe tranſferred to the pulpits of the eſtabliſhment. Indeed this is too much the caſe already. On Chriſtmas day laſt, we heard a clergyman, within ten miles of the metropolis, aſſert in the pulpit that in "thoſe who preach the Goſpel there is *a ſtudious omiſſion* of the principles of the Goſpel, which they reduce to a mere ſyſtem of morality." Such a calumnious falſhood as this, (which is inceſſantly repeated in all the methodiſt meeting-houſes in the kingdom with a view to render the regular clergy objects of contempt to their flocks) wherever uttered is moſt reprehenſible; but what ſhall we ſay of it when a pariſh prieſt preſumes to deliver it as truth from his own pulpit?—Words are too weak, and our reſpect for the profeſſion too ſtrong, to admit of our application of appropriate terms to it. It might ſurely have occurred to this preacher, that every man of common underſtanding who heard him muſt immediately feel, that he was advancing that which, even if it were as true as it is notoriouſly falſe, he could not know to be ſo, becauſe, having two livings, on one or other of which he conſtantly reſides, it is impoſſible for him to attend other preachers, being, at the very time when *they* are delivering to *their* congregations thoſe principles which he ſo arrogantly condemns, engaged in inſtructing his own flock in a manner, no doubt, perfectly ſatisfactory to himſelf, whatever it may be to his audience. This obſervation, however, will probably be conſidered by him as reſulting from thoſe prejudices which ſtill diſgrace the proteſtant countries of Europe; and as betraying a ſpirit of perſecution, in defence of the eſtabliſhment and its regular miniſters, which ought to be confined to Catholic ſtates;—but he muſt excuſe us for our preſumption in demurring to ſuch a plea, though, with all humility, we ſhould plead guilty to the charge of arrogance, in intrenching upon his prerogative; ſince we muſt admit that the correction of falſhood is more peculiarly the province of the paſtor, than that of an obſcure ſheep of his flock.

ERRATA.

Page 207, line 9 from the bottom, for *know*, read *knew*.—P. 211, l. 11, for *cause* read *clause*.—P. 227, l. 3 from the bottom, after *and* inſert *had*.—P. 228, l. 13, for *labour*, read *labours*.—Ibid. l. 23, for *e* ſingulis, read *a* ſingulis.—P. 231, l. 15, for *ſcismatics*, read *ſchismatics*.—P. 233, l. 13, for *sacrament*, read *sacraments*.—Ibid for *in*, read *an*.—Ibid. l. 37, for *right*, read *rite*.—P. 234, l. 30, for *the* value, read *their* value.—P. 236, l. 9, for *withdrew*, read *withdraw*.—P. 237, l. 44, for *remensi*, read *remansi*.—P. 239, l. 17, for *ivet*, read *ivit*.—P. 240, l. 26, for *observe*, read *deserve*.—Ibid. Note 1ſt, for *Keith*, read *Kett*. For Novetian and Novetians, read every where Novatian and Novatians.—P. 284, l. 10, for *plentifully*, read *falsely*.—P. 287, l. 13 from the bottom, for *value*, read *nature*.—Ibid. l. 12 from the bottom, for *contemplations*, read *contemplation*.—Ibid. l. 5, for *exhorted*, read *extorted*.—P. 288, l. 4 from the bottom, for *immortality*, read *immorality*.—P. 302, l. 33, for *hearing*, read *proving*.—P. 307, l. 24, for *regard*, r. *read*.—P. 319, l. 16 from the bottom, for *are*, read *here*; and for *as*, read *is*.—P. 421, l. 12 from the bottom, for *renumeration*, read *remuneration*.—P. 429, l. 21, for *comparison*, r. *companion*.—P. 461, l. 23, for *characatured*, r. *characteristic*.

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